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THE GOSPEL NEW-CREATURE:

WHEREIN

The Work of the *SPIRIT* in awakening the Soul to get Pardon of Sin, and an Interest in JESUS CHRIST is plainly opened.

Discovering the false Refuges and Vain Hopes for Heaven of Ignorant and Formal Professors, and the way of being a *New-Creature* in CHRIST.

To which is Annexed

A small Treatise, printed some years since, entituled,

The Tempestuous Soul calmed by JESUS CHRIST.

By way of Comfort to Deserted Souls.

The *Second* Edition.

By *A. Palmer*, sometimes Preacher of the Gospel at *Bourton* on the Water, in *Glocester shire*; and now in *London*.

London, Printed for *Edward Brewster* at the sign of the *Crane* in St. *Pauls* Church-yard. 1674.

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This Epiſtle was publiſhed about 14 years ſince.

To the Reader.

SOme years ſince, the Lord (for ſo, through grace, I find the iſſue) put upon my heart to ſend forth a little token of ſoul experience to my freinds, ſtiled, The tempeſtuous ſoul calmed, &c. *Which I found God made a bleſſing to ſome poor ſouls, (ſo can the Lord make uſe of weak things); and I have been called upon, and ſent to, by ſtrangers for Books, but had none of them: The Stationer alſo ſending me word that he deſired to reprint it, and that I would make ſome addition to it, if I thought meet. Theſe importunities were as the voice of the Lord to me, and being then preaching upon the ſubjects I have here added, (which were but as an enlargement to the other in the former part, but carryed further in the opening the* New-Creature) *It came upon my heart, that I could not give out (as I humbly apprehended) what might be more generally uſeful in theſe days, for the Country-people, among whom chiefly my poor labours are laid out; wherein*

they may, as in a glass, particularly and plainly see, if God open their eyes, the woful mistakes and heart delusions, in the great business of Heaven, the most, it may be well feared lye under.

2. *Add to this, the infinite obligation that lies upon me, (I must say, above any soul upon the face of the earth) from my dear Lord Jesus, to do for him with all my might, to leave no way unattempted, wherein I might witness to his blessed Name, and the ways of his Grace, and help on poor sinners to him; who have had my hands so deep in the blood of my Lord, (over whom I would mourn) and in the blood of the souls of sinners, when I helpt on (to my everlasting abasement be it spoken, and the magnifying of grace) their hardening in sin and condemnation, in the days of my high rebellion against the long suffering of my God.*

3. *I have many dear Relations and Kindred, with others to whom I am known, specially in this County of* Glouceſter, *(where I have found mercy in my labors, and an effectual door opened with other my Fellow-labourers in Christ) in whose hearts I have room (which I would wonder at) and something this way from my self would be acceptable, happily rather than that which is more worthy, from a stranger; which considerations, do much secure me against censure. Upon which account, I give it up to the*

Lord,

Lord, in the ſimplicity of my ſoul, and beg a gracious bleſſing upon it, to every ſoul into whoſe hands it may come.

Specially, My freinds after the fleſh, to whom I have not frequent opportunity to ſpeak otherwiſe, whoſe ſouls are upon my heart to mourn for; I beſeech you, and charge you in the bowels of Chriſt Jeſus, that you will never reſt in your ſpirits till, through infinite mercy and bleſſing upon your dilligence, you ſhall find what is here written to be your own gracious experience upon your ſouls; Oh! do not dare to reſt in a general notion of mercy, in a blind hope well, a ſober and righteous (through reformed) converſation, or in a meer taking up to a better obedience; no, nor in meer notions of free grace; and of Jeſus Chriſt; but get (as convinced of ſin) emptyed of your ſelves, and all your own righteouſneſs, to come as nothing elſe but ſinners *to Jeſus Chriſt for all, to be* juſtified *in his righteouſneſs, and* rooted *into him, and ſo become* New Creatures in him, *and* in him *have your* fruit unto holineſs, *and the* end everlaſting life; *Which things are the main ſcope of this Piece directed chiefly to you.*

The ſame things I would ſay to you, who were the hearers of theſe diſcourſes as preach't unto you. Such of you who yet ſtand off from the fellowſhip of the Goſpel, Oh! may this word take you in a ſe-

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rious reading, whom it hath not in the preaching of it; Baffle not (Oh do not) with your own Convictions and Conſciences any longer; Oh! may you yet break off from your ſnares, lying hopes, offences, ſelf righteouſneſſes, heartleſs formalties, and wait for the Spirit of the Lord Jeſus, in the miniſtration of the Goſpel; yet the hand of the Lord is ſtretched forth unto you. Oh! be not any longer a diſobedient and a gain-ſaying people: God and Angels, and your own Conſciences will witneſs, how oft the Lord Jeſus Chriſt hath called by me, and you have not anſwered.

To you who have before the Lord and one another profeſſed obedience to the call of Chriſt, and ſubjection to his Goſpel, I will ſay no more but this; that I hope you never expect to look the Lord Jeſus in the face at the day of his appearing, but as you are juſtified only in his righteouſneſs, rooted in him, and are new Creatures in him. That I may be your rejoycing, and you mine in that day; Study exactly the evidences of the New-Creature, and, through grace walk after them; which I would alſo preſs upon ſuch of the Profeſſors of godlineſs who may peruſe this plain Piece; ſpecially the Churches of Chriſt I have ſpecial Communion with in theſe parts; Let not young Converts reſt only in having lively affections, but get diſtinctly bottom'd upon the ſaving

ſaving myſtery of the Goſpel through Jeſus Chriſt, grounded, rooted, eſtabliſh'd *upon, and in a Scripture-Chriſt, as the truth is in Jeſus; and abandon any other ſpirit but a* Scripture Spirit; *which (bleſſed be rich grace) hath hitherto kept you, and led you in the way of life and peace;* Now the Lord of Peace himſelf give you peace always, by all means; The Lord be with you all; 1 *Theſ.* 5. 16.

Reader, whoever thou art, if thou art by grace, helpt on to Jeſus Chriſt, by what is here preſented to thee; or in the walk of the New-Creature in Chriſt; Give the Lord the glory, and pray that he may do ſo alſo even in every thing, who would gladly approve himſelf,

Bourton on the Water
23 of the firſt Month,
1657.

The ſervant of Chriſt
and of all his,

A. P.

THE

THE GOSPEL *New-Creature.*

THE FIRST TREATISE,

DISCOVERING

The WEIGHT of the Pardon of SIN, the SPIRITS Conviction of SIN.

PSAL. 25. 11.

For thy Names ſake, O Lord, pardon mine iniquity, for it is great.

IN this Pſalm, you have *David's* ſins laid-in with weight upon his Conſcience, and in the deep ſenſe of their guilt, pleading with God about mercy and pardon; The ſenſe of that one great ſin, in the matter of *Uriah*, (meant ſpecially in the Text) brought in the ſenſe of other ſins of his youth upon him, as is uſually Gods way in humbling a ſinner: and at *ver.* 7. you have him at the feet of God, begging as for his life, as

to the remission of them all. *Remember not the sins of my youth, nor my transgressions; According to thy mercy, remember thou me, for thy Goodness O Lord;* And here at the Text, *for thy Names sake O Lord, &c.* That which I design to lay before you from the words, is to open to you, and press upon you, the weight, and blessedness of a pardoned condition, that you may be awakened to it, while the day of mercy lasts, and may indeed be in very good earnest about it, till, through infinite grace, you may obtain it, and live and dye in the sweet and blessed peace and comfort of it, through our Lord Jesus Christ.

That which I intend to give out from hence (through the Spirit of grace assisting) is but as prævious and preparatory to the opening of a justified estate, and the New Creature in Christ; That (if God will) your consciences may be brought to a thorough awakening, a spiritual sight and conviction of sin, and a self-emptyness, which is the good and safe way of a Soul to Jesus Christ; which from this Scripture take, in these plain Observations.

Obs. 1. *That great and weighty concernment that should most of all take up the thoughts of the hearts of poor sinners, is that their sins may be* pardoned.

2. *Such who come to God by Jesus Christ, to have their sins pardoned, they look upon them as great sins.* ---- for it is Great.

3. *The great reason of Gods pardoning a sinner, and the Plea that a poor sinner hath with God, is, that God will pardon for his own Names sake.*

1. To begin with the first proposition, *viz.*

"*That great and weighty thing that should most of all*

take

"*take up the thoughts of the hearts of all the Children of* "*men, is, that their sins may be pardoned.*

This may be evinced from the frame of blessed *David's* spirit, and other the pardoned ones of the Lord up and down the holy Scriptures, exercised with such a violence and importunity with the Lord, in this matter of the *Pardon of their sins*, as if they had no other thing, besides what conduced thereunto, to beg of God in the world, and all that God gave them in the world, (as indeed it is not) were nothing without it, therefore you have them thus wrastling with God about it. *According to the multitude of thy tender mercies, blot out my transgressions*, *Psal.* 51. 1. If there be any mercy in heaven, let a poor guilty soul have a drop of it; yea *David* layeth a kind of violence upon God, *Psal.* 65. 2.-- As for our transgressions thou *shalt* purge them away, thou *shalt* do it, *I cannot*, *must not*, *will not* be denyed this, thou *shalt* do it for me. So *Moses* interceding for the people, *Exod.* 39. 9. If I have found grace in thy sight, O Lord, let my Lord I pray thee, go amongst us, (for it is a stiff necked people) and pardon our iniquity and our sin, and take us for thine inheritance; with what vehemency of heart doth *Moses* cry, if I have any favour with thee, let it be laid out this way, *Oh Lord, let my Lord*, &c. Otherwhiles, when the blessed sense of a pardoned condition is upon their hearts; *Blessed is he whose transgressions is forgiven. Blessed* man, or woman, as ever he was born! Blessed *He*, and *only* blessed, and *fully* blessed, and *for ever* Blessed, whose sins are pardoned! And then admiring the blessed God in such riches of Grace, as to *pardon* sinners; *Who is like to thee a God pardoning iniquity?* Mic. 7. 18. *Thou art* a

God ready to pardon, gracious and merciful, &c. Neh. 9. 17. *Psal.* 103. 1. 2, 3, 10. *Bless the Lord oh my soul, and all that is with in me, bless his holy name!* why? what had the Lord done? *see verse* 3 Oh, *who forgiveth all thine iniquities*; who *forgiveth*, and forgiveth *All great* sins as well as *less*; sins of *nature* as well as *life*; sins before conversion, and sins *since* conversion; sins of knowledge, as well as of ignorance; for *David* was under all these, yet *All*, *All*, *All*, forgiven; and that *freely* too, only because the Lord is *gracious*, *verse* 8. and so *forgiven* them as never to come before him *any more*. *As far as the East is from the West, so far hath he removed our transgressions from us*, verse 12.

I shall hint some Reasons of the Truth, why it is, that the pardon of sins doth, or should, so greatly take up the hearts of sinful creatures.

Reason 1. The pardon of sin should thus greatly take up the hearts of all that indeed expect pardon, *because 'twas the greatest thing* (if I may so speak) *that ever took up Gods heart, how a sinner might be pardoned.* He laid forth more of his *wisdom* and *goodness* about it, than in the making of the Heavens and the Earth; The framing of the New Covenant, the giving out of his eternal Son Jesus Christ, God manifested in his flesh, such a Glorious way of reconciling justice and mercy through the death of Christ, (the choicest piece of divine wisdom that ever was brought forth) they were all conversant about, and their proper tendency was about this great and weighty concernment, *how*, and that a sinner *might* be pardoned; when *Moses* had that blessed enterview and parley with the Lord, *Exod.* 33. & 34. and *Moses* getting nearer and nearer to God, who was glimpsing

glimpſing out a ray of glory upon him, breaks out, *Shew me thy Glory. I will*, ſaith God, I will ſhew thee what way of Glory I moſt deſign to my ſelf among the Sons of men, ------ *I will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.* And as if this had not been enough (the heart of the bleſſed God was ſo infinitely taken with it) *Chap.* 34, 5, 6. The Lord comes nearer to him, *deſcended in a Cloud, and ſtood with him there*; and, as if meerly to have ſpoken what he had before ſaid to *Moſes*, Namely, *That he ſhould have mercy*, had not been enough, at *verſe* 6, He *proclaims* it, and makes it as his proper *Name*, and moſt glorious *Title*, *The Lord, The Lord God, Merciful and Gracious*, &c. *verſe* 7. *forgiving iniquity*, &c. As if *forgiving iniquity* were the great deſign of glory he had upon the world; his heart moſt affected and taken up with it; This is the firſt reaſon; poor ſinners ſhould have their hearts moſt taken up about the pardon of ſins, becauſe the heart of the infinite wiſe and bleſſed God is moſt taken up about it.

2. The pardon of ſin ſhould ſo greatly take up the heart of a poor guilty ſinner, becauſe, *Nothing is a Bleſſing to a man till his ſins are pardoned, but All a curſe.* The Scripture is well known that proves it, among many, *Deut*, 28. 15 16. "*If thou wilt not* "*hearken unto the voice of the Lord thy God to obſerve to* "*do all his Commandments, and his Statutes which I* "*command thee this day, that all theſe curſes ſhall come* "*upon thee and overtake thee, Curſed ſhalt thou be in the* "*City, and curſed ſhalt thou be in the field. Curſed ſhall* "*be thy baſket and thy Store. Curſed ſhall be the fruit of* "*thy body, and the fruit of thy Land, the encreaſe of thy* "*kine, and the flocks of thy ſheep, Curſed ſhalt thou be when*

" *thou comest in, and cursed shalt thou be when thou goest* " *out, the Lord shall send upon thee cursing, vexation, and* " *rebuke in all that thou settest thine hand for to do,* &c. Now that Soul that doth not hearken to the voice of God, according to the tenour of the New Covenant, to come unto Jesus Christ, to have his sins pardoned, to have the spirit given him to walk before God in all his ways, is in an unpardoned condition, and so liable to all these curses; now, under the old Testament God did more usually come forth in visible stroaks of punishment upon outward mercies; but under the new New Testament, his judgements (specially upon such as are under the Gospel) are more spiritual, (as blessings to his people run in a more spiritual way) as in cursing them with *hardness* and *blindness of heart*, having *resisted* the truth, but yet though such outward curses are not so visibly and frequently executed, (though sometimes they are) yet unpardoned unconverted sinners enjoy not their outward good things as a *blessing*, but they serve but to further their damnation, if their hearts are not (through infinite grace) made *soft*, and turn unto the Lord that they may be pardoned. Now, to have outward mercies, and be hardened in an impenitent estate under them, is a far greater curse, than to have them smitten or imbittered from the Lord, though with the heaviest hand. This is the 2d. Reason of the point: Every thing is a curse, (while such) to an unpardoned sinner; therefore tis of the greatest weight to have his heart taken up about it.

3. *The person of an unpardoned sinner is hated of the Lord*, therefore the weight of it is very great, *Psal.* 5. 5. *Thou hatest all workers of iniquity. All*, be they what they will, high or low, rich or poor, God *hates* them;

and

and while they are workers of of iniquity, they are certainly unpardoned; what they may be in the decree of God, is nothing to that sinner in this condition: while he is a worker of iniquity, he hath no ground for any other apprehension of God, unless he turn in unto him; Now, what a dreadful thing is it, to be hated of that great and righteous God, a drop of whose wrath is able to scorch the soul with unspeakable torment; yet such is the condition of a wretched unpardoned sinner; therefore 'tis his great concernment to look to it, *&c.*

4. *While a sinner is unpardoned, he is under the Law.* What that is, I shall, if God will, further discover; He stands bound over to the most exact fulfilling of it, under the penalty of Hell, bound to make God satisfaction to the utmost, upon the least breach; and being under transgression of it, is under wrath and condemnation, if he abide so, without remedy. *There is no condemnation to them that are in Christ Jesus*, but *All condemnation* to those that are out of Christ Jesus, as all unpardoned sinners are; therefore 'tis a condition above all others to be weighed and considered, and not to be rested in, one moment.

5. *Neither the Prayers, nor Alms nor any other duty of an unpardoned sinner are, at all, accepted with the Lord.* This, wretched sinners will not admit of, but think if they perform any duty to God, he accepts of it, and that indeed it makes an *attonement* for their sins; Take that one eminent place in *Esa.* 1. 15. *Though you make many prayers, yet I will not hear you*, mark it, you that think because you *make, or say*, as you style it, many good prayers, sure God hears you; No, saith God, *I will not hear*, why, *see verse* 16.

they were not *washed* from their sins, therefore the Prophet calls them, to come to the Lord that they might be *pardoned*, *verse* 38. 'Tis true, when a poor sinner hath his heart smitten for sin, and comes to the Lord, upon the account of promises, of grace and pardon through Jesus Christ, with full purpose of heart to cleave unto the Lord, and so begs for pardon, and all things that do accompany pardon and salvation, then God hears his cryes at the very first *breathing* of his soul; *Lam.* 3. 56. but not till then doth God regard the multitude of his Prayers, Alms, Worship, Keeping conscience to men; therefore certainly if nothing be accepted with God, till in a pardoned condition, such an estate requires great and deep thoughts of heart of it.

6. Upon all this, it will follow. *That an unpardoned sinner will have no other word from the Lord Jesus Christ, at his coming, but, Go you cursed*; Everlasting darkness, and wrath and woes and all misery must be his portion for ever. *If he dye in his sins*, Joh. 8. 29. his soul must be eternally damned without all Remedy; Live and dye unpardoned and be damned unpardoned: When Jesus Christ shall be come, neither he himself, nor Saint, nor Angel, will or can speak one word, for a soul that dyes unpardoned, though the soul screek out for a drop of mercy; it will be answered with nothing but the Ecchoes, of the screekings of other desperate souls, ready to be hurled with it, into the same everlasting burnings; no eye to pity there, though Ministers and Saints did warn, invite, weep, mourn, pity, when on this side the grave, yet at the great Judgment, it will not be so. No, nothing but upbraidings of Devils, for neglecting Gospel-Grace, and refusing the terms

terms of pardon, and for gross security; This will be the portion of every unpardoned sinner, that neglects the *day* of his salvation; Therefore the pardon of sins requires the deepest thoughts of heart, and can never be made too sure to a poor sinful Creature.

Use 1. If the pardon of sin be so great and infinite weight, how doth this meet with the wretched deplorable carelesness of a world of souls in this day, that think of nothing less than *whether their sins are pardoned*, that will hear of nothing that may call this great matter into question, or *may* awaken them to it, Oh how many poor souls, I fear too many of *you*, though so often and earnestly prest to it) that were never before the Lord *mourning* after the pardon of your sins? What a *light* matter would it be to be pardoned, if there should be no more in it, nor care about it, than most sinners, that call themselves Christians, make about it; Ah, sinners, why do you make no more adoe, no more matter of it? why so sensless of that, which is alone worthy all the thoughts of thy heart; if thou shouldst live a million of years to dispatch this one thing, to get thy sins all pardoned. You that are *Elderly* people have a large reckoning, specially upon your account of sinning against Gospel-light and grace; make haste, what you do, do *quickly*, *lay hold* on eternal life, the sun is ready to set upon you, and wo with you: as ever you were men and women, if you fail of a good, and sure dispatch of this one concernable thing, that your sins are pardoned; And you that are *younger*, take heed lest the day of grace, *set* upon you, and you be *given up* to your own hearts lusts, and no word that is spo-

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ken from God or man, shall ever *reach* you; Oh tremble at trifling with convictions and light, but begin to honour the Lord Jesus, and bow unto him, and wait for the promised effusion of his spirit, and the joy of the Lord shall be the joy of your youth, and the Love of the Lord will be very sweet and precious to you.

2d. *Exhort.* Oh then let every soul of us be *deeply* affected with this weighty matter; let your souls say within you, Oh the dreadfulness of an unpardoned condition? what tongue can express it? to have all my store, (little or much,) house, corn, cattle *trade*, all under a a *curse*, and enjoy it as a curse, and only to further my eternal damnation! to be *hated* of the great God, and not loved, to be under all the condemnation of the Law! wherever I read of wrath and wo, it belongs to me; to have not one of my prayers nor any thing else, accepted of the Lord! to be in a condition of expecting nothing from Jesus Christ at his coming, but *go ye cursed*; when I shall see so many blessed souls that took pains for Heaven, enter into the Kingdom, and my self shut out! Wo is me if I speak peace to my soul in such an estate, one moment more, *Awake* my soul, *Awake*. Away, in to the blessed God for mercy, pardon, grace, Christ, his blood, spirit, holiness, eternal life; I will go, (the Lord helping me) and cry in the bitterness of my soul for them all; and if 'twere possible to weary the Lord with the cryes of my poor soul, I will do it, till he have mercy upon me, and bid me go in peace; The Gracious God shall as hardly deny me, as ever he did any poor sinner that lay bleeding at his feet for mercy & grace from heaven,

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to heal a poor condemned soul; Oh what have I been doing in the world all this while? get a little something, and my sins unpardoned; in daily danger of dying in them, and so be lost without all remedy for ever; Oh! such will be the *great thoughts* of heart about the pardon of sins, when the Lord shall speak to a poor sinner, and the Conscience shall be throughly *awake* about it.

Oh! let me yet, in the name of the Lord, argue out this matter with thee. Be *serious* for once, and *ponder* it in thy heart, what is health or wealth? what is it to have something about thee in the world, and lay up yearly, and thou go deeper in debt with the just God every day? What if all the world be at Peace with thee, and God thy enemy, and hate thee, as thou hast been shewed? What if all the world say of thee, Blessed; if God, and his holy Word of truth, pronounce thee Cursed, because thy sins lye upon thy soul, and the Spirit of grace is not upon thee? Ah! poor Creature, Do not, do not, let thy sins lye upon thy precious soul any longer, do not be contented to be a child of Gods wrath any longer; Oh! do not thou poor careless soul, if there be a spark of pity in thee; *Do not*, as the Devil flatters, rest in this, and say, I *hope* better, and I *hope* 'tis better with me, and I *hope* I am or shall be pardoned, and so fall asleep till thou drop into hell. You that think it an easie common matter to be pardoned, know not what it is, you have yet no part in this *blessedness*.

Saith a poor convicted soul, 1. 'Tis a great matter that any sinner in the world is pardoned, much more, such a one as I, if ever I attain to it.

2. Souls that get pardon, do make it their greatest

care

care to be *assured* of it, they do not leave the matter at fixes and sevens, and put it off with bidding the heart, *hope well*, but they labour after a Gospel-*assurance* of it.

3. Such souls will labour to see that nothing be wanting that must accompany pardon of sin, and a state of salvation, *Heb. 6.9.*

4. They *try* all their pretences to pardon and grace, over and over; and will take nothing *upon trust* from their hearts, or the Devils flatteries, or the flatteries of carnal Ministers; but *search* and *prove*, and lay their hearts under the Word and Spirit till it be sealed by the Holy Ghost, and that they are *wrought of God for this self same thing, and that he hath given them the Earnest of the Spirit.* 2 *Cor.* 5.5. Well therefore lay in thy heart, in good earnest, Oh! it hath not been so with me, I have been careless, I thought well of my self, I never questioned this weighty matter to purpose. Oh! the Lord give me grace, to take pains in the use of means, to be *violent* for Heaven. Oh! I will not rest (Oh! let me not) till I am assured indeed that *my, my*, sins are done away and Christ is *mine:* Go, and say, and do it, and the God of all grace and might be with thee in it.

But yet further, to press the weight of this matter upon thy Conscience, that thou mayest go off thoroughly *convinced*, and resolved to pursue effectually the compassing of this so great a blessing, of getting thy soul in a pardoned estate, Do but weigh with me the *matchless blessedness* of such a condition, and me-thinks, thy heart should not but be taken with it.

1. The

1. The first is, *Peace with God*, Jesus Christ having made *Peace*, Rom 5. 1. Col. 1. 20.

2. Consider, *Pardoned souls become the dear Children of God*, see *Eph.* 1. 5. &c. *Having predestinated us unto the Adoption of Children by Jesus Christ unto himself, according to the Good pleasure of his Will, to the praise of the glory of his Grace, wherein he hath made us accepted in the beloved: in whom we have Redemption through his blood, the forgiveness of sins, &c.* The glorious grace of *Adoption* comes in upon the *forgiveness of sins*; therefore *Chap.* 5. 1. the Apostle further hints this so blessed a priviledge; *Be ye followers of God, as dear Children*; and *Gal.* 4. 5. the Apostle gives it out as the great and blessed fruit of Redemption,------ that *we might receive the Adoption of Sons.* Oh! to be translated from being amongst the children of wrath, to be numbred among the *dear* Children of God, to come under the protection, care, tender love of God as a *Father*; What soul would not be restless till he attain unto it?

3. *Pardoned souls have access to God*; *Eph.* 2. 18. 12. *In whom we have boldness and access, with confidence, by the faith of him, Heb.* 4. 16. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* This is the blessedness of *pardoned* souls, they have *free access* to God, as a Child to a Father, to speak and plead with the Lord; As soon as ever they come before the Lord, they are admitted into his presence and God's *eye* and *ear* is towards them, and they have their requests, either in kind, or a better thing given to them. This is another inestimable good of blessed pardoned souls.

4. As

4. As they are Gods dear Children, and have free access to him; so when once he hath freely and fully pardoned them, *he loves them with an infinite*, unmixt, *unchangeable Love. Behold what manner of love is this, &c.* 1 *John* 3.1. The Lord doth freely let out love, full love, to his pardoned ones, as if they had never sinned, because he never looks upon them out of Christ; when God takes a poor sinner to himself, he doth not barely and meerly pardon him, and save him from wrath, and no more, (as earthly Princes pardon many whom they *love not*) but God sets his *Love* upon them, as it can never enter into his heart to hate them. *He that loveth me*, saith Christ, *shall be loved of my Father*, *Joh.* 14. 21. And if God afflict them, 'tis to make them better, more like unto himself to bestow more grace upon them, *Heb.* 12. 10. and Gods Love to his blessed children is like himself, *Infinite*, *unmixt*, *everlasting*. This is another infinite blessing of pardoned souls, to be thus *loved* by their God.

5. *Pardoned souls are brought into a justified state from which they shall never fall.* Thus runs the tenour of the new Covenant, the bottom of all this blessedness; *I will remember their sins no more*, *Heb.* 8. 12. ------ *No more* Words of a sweet and blessed sound, to whom they are spoken by the Holy Ghost, that when poor souls that have come to Jesus Christ, in a Gospel way for *pardon*, and have pleaded, and taken hold of promises of grace for that end, and yet sometimes unbelief is stirring. Oh! will not God, one time or other call back to remembrance all my former iniquities, and charge them upon me? No, saith the Lord, it shall never enter into my heart, I will

will remember them *No More*; Blessed words, and blest condition indeed. Ah! who would be without it?

6. *Pardoned souls, shall be kept in the hand of the Lord in all their ways*, 1 Pet. 1.5 His Love, Fear, Laws, Power, Spirit, shall be in their hearts, that they shall not fall from him. *Jer.* 82.40. *And I will make an everlasting Covenant with them, that I will not turn away from them to do them Good; but I will put my fear in their hearts, that they shall not depart from me; He preserveth the souls of his Saints, he keepeth the feet of his Saints, Psal.* 97, 10. 1 *Sam.* 2. 9. *for their good. Rom.* 1. 28. And if they fall, the Lord humbles them, heals them, takes them up again, puts new strength into them, and his kindness must not depart from them. *&c.*

7. *Pardoned souls are Gods Heirs*; *Gal.* 4. 7. *Rom.* 8. 15. *&c. Heirs of God through Christ, and joynt-heirs with Christ, Heirs* of all his Promises of an incorruptible inheritance that never fadeth away, reserved in Heaven for them. 1 *Pet.* 1. 9. Though the Lord give them no inheritance of earthly possessions, yet they are his special *Heirs* of the heavenly inheritance. Not the poorest believer in the world, but may say with a heart full of blessed and humble rejoycing; Though I am worthless in my self, and am so accounted in the world, yet through infinite grace, I am one of the richest Heirs in the world; a Co-heir with Christ, of an exceeding eternal weight of glory.

Use 1. If such, and more than *is* or *can* be named, be the blessedness of pardoned souls, Ah! what poor secure sinner (that must also be everlastingly damned without it) would *miss* of it? Say sinner, instead

of

of being curſed, hated, damned, and that for ever, (for as is mercy and love to pardoned ones, ſo is wrath to ſuch as miſs of it, for ever (I ſay, inſtead of that, which any heart but what is plagued with hardneſs, would melt and tremble at, to become a dear child of God, and have free acceſs to God, beloved of God, for ever juſtified, no ſin for ever remembred againſt thee, every thing befal thee for good, and be an Heir of God, and be even as bleſſed as God can make thee, and that for ever. Ah! where's the ſinner that would be without this? Who would ſlight that word of the Lord that would teach you, and lead you to this bleſſedneſs? Who would deſpiſe, or neglect the *day* of grace, now while within the reach of it? who would run a dreadful hazard of being given up of God, if you thus trifle with Goſpel ſalvation? Ah! the good Lord pity you that do thus; you are fit to be mourned over had we hearts to do it, with tears of blood. Yet once more *Awake, awake*, you careleſs ones, before your bodies drop into the grave, & ſouls into hell. Oh! do not, do not take pleaſure in ſoul-murder; do not put off the one, only, main, neceſſary work, and leave it undone, till it may be impoſſible to have it done. Tell me in good earneſt, Canſt thou well be without the pardon of thy ſins here and for ever? Soul, thou mayſt well enough be without much Land, and much mony and many great friends, and yet be well, exceeding well contented, nay better, if thou haſt Chriſt and grace than with them. But ſay canſt thou, canſt thou well be without the pardon of thy ſins? Canſt thou well *live* and *dye* hated by the great and righteous God? Canſt thou well be where the fire

is

is never quenched and the worm never dyes? Say, canſt thou well miſs the preſence of the ever bleſſed God to all eternity? Are damned ſcreeking Spirits good company for ever and ever? Away, away ſinner to the bleſſed God, betake thy ſelf (put it not off an hour longer) to crying, repenting, mourning to God for free pardon, for Chriſt, for the Spirit, and look up to the Lord to give thee a heart to do it, wait humbly, and carefully on the Goſpel of grace preached; and yet, though thou haſt hitherto been *idle*, thou mayeſt attain to this bleſſedneſs, as well as the bleſſedſt Saint in the world, if thou wilt be *ſerious*, *diligent*, *earneſt*, (as ſo weighty a matter requires) about it. The good Lord give thee a heart to do it.

2. *Do, not reſt in falſe, evidences falſe hopes of pardon.* Many ſinners might ſeem to have got pardon, and gone well to Heaven, if they had not vainly and fooliſhly hoped ſo. Oh reſt in nothing, and never reſt without it (as I have preſſed thee in love) till thou canſt ſay, from a well grounded Goſpel-evidence, wrought forth with fear and trembling, Now I have the bleſſedneſs that accompanies pardoned ſouls: Now, oh *now* (rejoice with me bleſſed ſouls) *I am*, *I am* a child of God, I *have* acceſs to the bleſſed God, and my ſoul pleads with him every day. Ah now, God, my God, *doth* love me; Now I am juſtified, in a ſtate of juſtification, from which my God will never let me fall. Ah, my ſins, though great ſhall be remembred *no more*, *no more*; I ſhall be kept, *ſafely* kept, in all my ways; If I fall, the Lord will take me up, and I ſhall not utterly fall; however, it is, or may be with me as to the world

and the things of it; I am *rich* (though poor, worthleſs, nothing in my ſelf,) with all the riches, unſearchable riches of my Chriſt, I am an Heir of God; I need nothing. Oh, the ſweetneſs, peace, joy, contentment, Heaven of ſuch a bleſt, and for ever bleſt condition! Now tel me ſinner (and let it ſtick with thee till thou art got well to Heaven) is not, is not the pardon of thy ſins the work of the greateſt weight before thee on this ſide the grave? which is that I firſt promiſed thee to prove to thy Conſcience from the firſt Obſervation.

3. I might hence inſiſt to ſtir up poor ſouls, who have been awake for Heaven, and have been, and are crying and waiting for the pardon of your ſins, to be in this matter with *all your might*, becauſe you ſee 'tis wonderfully weighty and concernable to you, beyond all imaginations; get your *doubts*, and *fears* and *miſgivings of heart* well removed; ſee from whence your doubts do ariſe, and follow them home to your hearts, and then be with the Lord much, and in his Word and Ordinances, till the Lord make it *clear day* in thy ſoul, and thou walk in a ſweet ſpirit of Adoption before him.

4. Let *pardoned ones*, whom it doth coſt much, as to means to get it made good to you, make much of your comfort, and do not Trifle it, nor ſin it away; and keep the ſenſe of a pardoned condition *warm* and *lively* upon your ſpirits, and then you will *love* the Lord much. *Luke* 7. 47. Lord thou haſt forgiven much, as much as to any; Oh let me, let me love, love much, very much.

Conviction

Conviction of ſin and ſelf-emptineſs.

THe ſecond Conſideration we obſerved from the words, and propoſed to be opened, was this;

Obſ. 2. "*Such who come to God to have their ſins* "*pardoned, they look upon them as great ſins.*

Pardon my iniquity for it is *great*, &c. The Original word as well ſignifies *Many*, as *Great*, my ſins are *great* and *many*, *Many great* ſins lye upon me, pardon, Oh pardon them, oh Lord, &c.

Thus you have this bleſſed man *David* in ſeveral *Pſalms*, aggravating his ſin, *Pſa.* 38. 4. *Mine iniquities are gone over my head, and are a burden too heavy for me to bear; againſt thee only have I ſinned. Pſa.* 51, So bleſſed *Paul*, *Jeſus Chriſt came into the world to ſave ſinners whereof I am the chief; That ſin by the Commandment might become exceeding ſinful. Rom.*7.13. So *Peter* at the firſt glimpſe of Chriſt, and a word from him, falls upon his knees, cryes out, *Depart from me, for I am a ſinful man, &c. Luke* 5. 8. So the Publican, *God be merciful to me a ſinner, a great vile ſinner, nothing elſe* but a ſinner; So the Prodigal, *Father, I have ſinned againſt Heaven, and in thy ſight, &c. Luke* 18. 13. & 15. 21.

In the opening of this Point, firſt I would ſhew, *Why*, ſuch as come in a right way for pardon, do look upon their ſins as *great* ſins.

I. How they come to ſee them ſo.

3. *When* a sinner may be said to have seen his sins so great, as a pardoned soul should do.

First, Sinners that come to God for pardon and find it, do look upon their sins as *great* sins, *because against a great God, great* in power, *great* in justice, *great* in holiness; I am a worm, and yet sin, and that boldly, against a God so *great*; for a worm to lift up himself against a great and infinite God; Oh this makes every little sin *great* and calls for *great* vengeance from so great a God.

2. *Because they have sinned against great patience*, despising the goodness, forbearance, and long-suffering of God, which is call'd, *treasuring up of wrath*, *Rom.* 2.4,5. Oh saith a poor abased sinner at Gods feet, How have I wearied the patience of God? *I have not wearied thee*, saith God, *but thou hast been weary of me, and hast made me to serve with thy sins, and wearied me with thine iniquities. Esay* 43.23,24. Oh, this is an *humbling* and heart-breaking word to a poor soul before the Lord; this makes his sin appear *great* indeed. I have wearied the blessed God with my sin, and yet he calls upon me that he may pardon me, *ver.* 25. of the same Chapter. This greatens sin to purpose to a pooor soul that hath abused much patience.

3. *Sins do appear great, because against great mercies.* Oh against how many mercies and kindnesses do sinners sin against, and turn all the mercies of God into sin! Oh, saith a poor soul, drawing near to God, I turned all the mercies of the Lord against him, took his mercies and fought against him with them, and served the Devil and my lusts with them; If God will come and account with me for them, how shall I answer him?

4. That

4. That which *greatens* sin in the eies of poor sinners that cry for pardon, is, *that they have sinned against great light*, light in the Conscience; this heightens sin exceedingly, specially to such as are under Gospel-means: and is indeed the sin of all in this Nation; there's nothing more abaseth a soul than this, nothing makes it more difficult to believe pardon, when humbled for it: therefore 'tis, that many poor souls fear that they have sin'd the unpardonable sin against the Holy Ghost, because they have sinned against knowledge and light, which though while they are humbled before the Lord, it cannot be that they have so sinned *unpardonably*; yet in as much as 'tis the sin that borders next upon the sin against the Holy Ghost, it much *greatens* sin to a poor soul under the sense of it. Such a sinner is said to *reproach the Lord*, *Numb.* 15.30. 31. *Therefore to him that knoweth to do good, and doth it not, to him it is sin*; *James* 4. last. To him it is *sin*, that is *great sin*, of which God will take the severest account: Therefore such as have the Profession of Christianity, and the knowledge of the Word in some measure, and yet go on unpenitently in sin, they are the greatest sinners in the world, & will have the greatest damnation; And this circumstance in sin makes, or should do so, such souls that never lived in notorious sins be under deep abasement, because, though their sins were not so gross, as many others, yet they were against *great light*, and knowledg, which makes every *little* sin, continued in, *great* in the account of God, and great in the account of the sinner, when he comes before the Lord in the sense of it. Oh, I pleased my self in sins that I *knew* to be sins, and was

convinced by the word of God of them; yet I went on, and loved them.

5. *Continuance in sin, much greatens sin to a poor soul that is after pardon*; specially such as are not very early converted. *God will wound the hairy scalp of such a one that goeth on still in his trespasses. Psal.* 68. 21. Oh, I added sin unto sin, saith a poor soul, spending the choise time of my youth in sin, when I might have been getting the knowledg of Jesus Christ, and honouring of God. This lay close upon *David's* spirit, as appears in this 25*th. Psa.*7. *Oh remember not the sins of my youth, &c.* Yet we do not find that *David's* youth was notoriously sinful; but in as much as he spent not his youth to get knowledge, and to serve the Lord fully, 'twas his burden and complaint before the Lord; much more such whose youth was spent in nothing but vanity, prophaneness, lying, swearing, prophaning of the Sabbath, sports, past-times, excess of riot, and the like, when God lays it in upon their consciences, must be grievous and abominable to their souls.

6. *Multitudes of sins do make sin appear great*; this made *David* cry out for *multitude of mercies, Psa.* 51. and *Psa.* 40. 12. *Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look; they are more than the hairs of my head, therefore my heart faileth me.* One sin, but a sinful thought, is worthy of a thousand hells, much more, multiplyed, numberless, infinite sins, in thought, words, walkings, calling, worship, in all I have done, I did nothing else but sin: therefore the least sinner in the world is a great sinner, when God laies his *account* before him.

7. Another

7. Another thing that *greatens* sin is, *that it was against purposes and resolutions of forsaking such and such sins*; and yet all broken, sometimes against solemn vows, against prayers: this consideration upon many a poor soul sticks hard, and lays low, and makes his sin grevous indeed, that against purposes, vows, prayers, he should return to his sin; this makes him cry out, Oh my sin is *great*, *great* indeed, Doth, will, the Lord pardon such a wretch? &c.

8. Sin appears *great* when seen by a poor soul, *because it was reigning sin*, *Rom.* 5. & 6. *Sin reigned to death*, *&c.* Oh, saith a poor humbled sinner. I did not only *commit* sin, but I was the *servant* and *slave* of sin, I obey'd sin as a lord, and that *willingly*, I obey'd it in the lusts thereof; where God, Christ, his Spirit, Word, Law, should have dwelt and reigned, there sin and lusts bore sway, and had the command of my soul. A little sin when a *reigning* sin, is a great sin. All that sin can do is but to rule the sinner, and so it doth the least sinner that is under it, though it break not forth into gross notorious actings against the Lord, and this doth much greaten it.

9. *Sin in the fountain makes it great*; As it may be said, there is more water in the fountain, than in the pools and streams it makes; because there is a continual issuing and flowing out of it, which is able to make far greater streams: so in the nature, in the heart, is there as in the *fountain*, and therefore 'tis more there than in the breakings forth of it in the outward man; so that, though a sinner in his youth hath been restrained from many great sins, yet in as much, as sin in the fountain was as full as in any sinner in the world, though restrained and pent in,

(which the sinner was not beholding to his own heart for) it renders him a *great* sinner before the Lord, when savingly enlightened. The want of this consideration makes outwardly righteous persons not look upon themselves as great sinners; they see and feel not sin infinite in the fountain of it, which mostly greatens it, above all the actings of it in life.

10. A sinner drawing nigh to God for pardon, sees his sin as *great*, *because thereby he was led captive by the Devil at his will*; *He that committeth sin is of the Devil*, 1 *John* 3. 8. *comitteth* sin, so as in a state of sin, under the power of sin, and not born of God; why such a one *is of the Devil*, under the power of the Devil; of the Devil and not of God; and this because of sin, which gives this dominion to the Devil. Oh, saith a poor Creature, I that was the creature of God, and should have lived to him, lived to the Devil, and the service of him; and took part with him, against Christ, his Word, his Saints, and was an enemy to them: this greatens my sin before the Lord.

11. Sin appears *great*, *because great is the wrath of God against sin*; sinners are said *to heap up wrath*, *Rom.* 2. and they are called the *Children of wrath*. God to manifest his displeasure against sin, powers out everlasting wrath upon an unpardoned sinner, to leave the sinner under endless torment of soul and body. God hates nothing but sin, and for sin, and so hates it, that infinite endless wrath must be the vengeance of it. Oh, when God gives a sinner a glimpse of this! Oh the greatness of every little sin to deserve such wrath! How shall I flee from and escape the wrath

to

to come? who can stand before such wrath, who can bear it?

12. The way of any sinner's deliverance from such wrath, shews sin to be exceeding *great, in the price and ransom that is paid for the salvation of him from his sins*, the price of the blood of the eternal son of God. How great was sin, how sinful and damnable the nature of it in the eye of the righteous God, when justice could not be satisfied but by such a way? Oh, saith a poor soul that comes for pardon, what a damnable thing is sin, which was once nothing to me, that redemption from is it at such a rate! God had no greater a price to give, than what he laid down to save a wretched sinner from his sin. Oh, 'twas great sin that must crucifie the Lord of life and glory; therefore doth my soul hate it.

13. Lastly, This consideration also *greatens* sin, inasmuch as a poor creature hath drawn and tempted others to sin with him, specially such as have lived more vainly and loosly, and it lies hard upon many a poor soul after thorough conviction. Oh, how many have I drawn to sin, not only by my example, but encouragement and perswasion, that may be now in hell for such sins, or are under a state of impenitency, and hardened by me. Oh this, is an abasing consideration, to a poor convinced, humbled sinner, when God smites his heart with it.

Use 1. Before we go further, let us labour to apply this to the consciences of all. I have shewed you, the matter we are upon, is the weightiest that ever took up Gods heart, the pardoning of a sinner; and therefore, how should it swallow up the hearts of

poor

poor undone souls that are so infinitely concern'd in it (I beseech you therefore, lay to your hearts what hath been spoken as to the *greatness* of sin ; And consider, If souls that come to God by Christ for pardon, see their sins as *great* sins, and 'tis their great trouble they cannot see them greater ;

First then, This may serve to take off that woful deceit of heart, and delusion of the Devil of poor careless souls that dream of pardon, and yet never in any measure thus saw their sins as great ; This shews the heart was never touched of God, never smitten for sin as yet ; This is the way indeed of unpardoned sinners, they are *lessening* their sins to God and themselves, finding out circumstances to *lessen* them, of others tempting them, and the Devil, and the like ; and, many or most of men or women allow themselves, in the same, or they were overtaken, or the like ; they think they can easily pacifie God again, and that God makes not so great a matter of it ; thus a deceitful heart and a cheating Devil juggle together, and sooth Conscience in a damnable peace ; And such souls call their great reigning sins their *infirmity*, and God will not be so exact, as some of the Preachers make him ; here's a sinner rivetted in a curs'd estate. But now take a soul whom God (as I shall shew) hath made sensible of sin, and the weight of pardon, and comes to the feet of the Lord for it ; 'tis quite otherwise. Oh, my sins, wretch that I was and am, were little sins to me before, but now they are great sins ; I called it my *infirmity* to lye, swear, prophane the Sabbath, allow my self in any excess ; but now I see 'twas reigning sin, soul-damning sin, great, oh great sin ; Oh that I am out

of

of hell! Oh the patience of God! Is there mercy for ſuch a wretch? What a wonder will it be if I get to heaven? How great will that mercy be that pardons me?

2. Therefore, in the ſecond place, *examine how it is with you*? and whether you have had ſome ſuch workings of heart; Have you been before the Lord in *David's* poſture, Oh, *mine iniquity is great*, Oh I have ſinned againſt a great God, wearied great patience, turned great mercies into ſin. Oh I have ſinned againſt great light, How ſhall I be pardoned? Sins continued in, and multiplied from my youth up, and theſe againſt ſerious purpoſes, under the reign of it; there's an infinite fountain of all evil within me. If I have been any way reſtrained, no thanks to to my own heart for it. Oh, ſaith a poor ſoul, I was led by the Devil, befool'd by the Devil, ſerved the Devil againſt God; And now, what can I challenge at the hands of God? What belongs to me but wrath, great wrath, everlaſting wrath, infinite wrath? If one ſin deſerves a thouſand hells, what do innumerable tranſgreſſions do? If mercy be not infinite, how ſhall I look up to God, or how ſhall God look down upon me? Oh, I ſay, let your Conſcience anſwer; hath it been thus, in ſome good and *real* meaſure, though not ſo *deep* as your ſoul deſires. I know there are degrees, & I alſo know till God come to let out Himſelf in ſuch a way as ☞ this, that ſin is *great*, and greater in mine eye then ever, we make but ſlight work of it in our ſpirits: want of this makes many in theſe days run away with pleaſant notions of Grace, Chriſt, Light, (though bleſſed be the Lord for ever, for the more

glorious

ous Revelation of all these, but I speak of abuses) but *sin* was never *great* by the appearance of God, and so they wanton with such *notions* which at last wear off and so they come to nothing, but a reproach to the Gospel.

3 In the third place, therefore, let it serve to *exhort* sinners to look back upon your lives, even from your *youth* up: you may find one more of the discoveries mentioned of the *greatness* of sin, that you will fall under; specially such as have been given to the prophaneness and vanities of the age you live in, lying, swearing, prophaning of the Sabbath, to riot, ungodly pastimes and sports, reviling the Godly, or other more secret wickednesses and pollutions; any of which may bespeak thee in a state of sin and wrath, joyned with thy living in the neglect of known duties, upon which neglect God hath pronounced a *curse*, as the neglect of secret or Family-prayer, *Jer.* 10. *ult.*

Or if thou hast not been engaged in gross sins, but hast been sober and well carriaged from thy youth up, yet thou mayst be still in *a state* of sin, but go a little more soberly to hell, and in more danger of being damned in thy civil sober carriage than great sinners; with which thou art apt to compare thy self, and seeing thy self not so bad as them, thinkest all is well; But remember well, what hath been proved, that sin is greater in the Fountain, than the streams, though it make a greater noise or shew to others in the stream of ones life; thou hast a Hell in thy nature, an infinite fountain of any wickedness, that ever any of the Sons or Daughters of men did commit, An Idolater, An Adulterer, A Murderer,

Murderer, A Sodomite, A devil in thy heart and whole frame of thy nature; In a word, one ſin, which thou calleſt little, reigning but in thy heart, and cheriſhed there is enough to ſend thee to hell, as if thou wert the verieſt reprobate living. Remember, the ſame *Paul*, that thought himſelf a blameleſs man, *Philip.* 3. 6. afterwards cries out of *exceeding ſinfulneſs*, *Rom.* 7. 13. yea the greateſt, the *chief of ſinners*, 1 *Tim.* 1. 15. But I hope to meet with thee, and with thy conſcience, as to this conviction, more hereafter.

The next inquiry will be, *when* a poor ſoul may be ſaid to be under ſuch a diſcovery of the *greatneſs* of ſin, as may lead him to get pardon through Jeſus Chriſt.

1. One diſcovery I have named already; which is, *ſuch a ſoul doth not go about to leſſen his ſin, but greaten it to his greater abaſement*; tis his fear he doth not ſee his ſin *great* enough, to lay him low enough before the Lord.

2. When ſuch a ſight and diſcovery of ſin, *it begets trouble upon the ſpirit*; In *Pſal.* 38. you have *David* under a great diſcovery of ſin, and he cryes out, *there is no reſt in my bones, becauſe of my ſin, I am troubled, I am bowed down, I go mourning all the day*; ſuch a trouble, that will not admit of peace and healing, but from Jeſus Chriſt, till it can take hold of Jeſus Chriſt in a promiſe of grace and pardon, and come to him, and cloſe with him to be juſtified and Sanctified by him and in him; as I am at large to ſhew, If God will: I ſpeak this, becauſe there is a trouble for ſin, that often ends in a more dangerous peace: many poor creatures have for a time been troubled for ſin, and they have made

one

one ſhift or other to quiet themſelves, it may be leave their ſins, and do a little ſomething more, but never come in a Goſpel way to Chriſt; which I am alſo (through grace) to evidence in the diſcovery of a falſe converſion. However, ſo it is, that every ſoul that is unbottomed from a falſe peace, a peace in ſin, or reſting in his duties, he comes under trouble, more or leſs, in and for his ſin, as he gets to pardon.

3. *God ſmites a ſoul for ſome ſpecial particular ſin*; Jer 3. 13. *Only acknowledge thine iniquity that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy wayes under every green tree*, &c. *General* acknowledgment of ſins, comes to nothing, 'tis the note of a Hypocrite; but *particular* ſins lying upon the ſoul, ſpeak forth ſpiritual convictions, when joyned, I mean, with other workings of heart we are now ſetting forth. So Chriſt dealt with the woman of *Samaria*, *Joh.* 4. 16, 29. Found her at and ſmote her in her particular Sin.

4. As God ſmites, *ſo the ſinner is in particular confeſſion before the Lord*, loads his heart with ſin, till it breaks.

Object. But who will not *confeſs* himſelf a ſinner, you will ſay?

Anſw. Truly few, in a Scripture ſaving ſenſe. A word or two more to this; That *confeſſion* of ſin before the Lord is a duty, and ſuch as hath the promiſe of forgiveneſs of ſin, ſuch places of Scripture will clear, Pſal. 32, *I acknowledge my ſin unto thee, and mine iniquity have I not hid; I ſaid I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin*; Prov. 28. 13. *He that covereth his ſins ſhall*

ſhall not proſper, but he that confeſſeth and forſaketh them, ſhall find mercy; If we confeſs our ſins he is faithful and juſt, to forgive us our ſins, 1 John 1. 9. This being a duty to which ſo bleſſed promiſes are annexed, 'tis of much concernment to ſouls that are very ſerious about *forgiveneſs* to have it ſtated aright, according to Scripture and ſaving Experience.

There is a *confeſſion* of ſin, that doth not entitle to the promiſe; which a *hypocrite* may reach to; ſo *Pharaoh*, Exod. 9. 27. *I have ſinned this time, the Lord is righteous, and I and my people are wicked*; here's confeſſion but no pardon; ſo *Judas*, Matth. 27. 3. 4. *I have ſinned in that I have betrayed the innocent blood*; ſo *Saul*, 1 Sam. 15. 29 *I have ſinned, for I have tranſgreſſed the Commandment of the Lord*; Here are verbal inforced confeſſions when the hand of God was upon them, and yet did not end in mercy.

The confeſſion of a *Hypocrite* proceeds only from judgment felt or feared; but that which is *ſincere* and ends in mercy and pardon, goes upon better grounds.

1. As firſt, *Confeſſion that hath the promiſe of pardon, is acompanied with hatred of ſin.* So in that bleſſed draught of the new Covenant, Ezek. 36. *I will ſave you from your uncleaneſſes*, &c. verſe 29. and verſe 31. *Then ſhall you remember your own evil ways, and your doings that were not good. and ſhall loath your ſelves in your own ſight for your iniquites, and for your abominations. Then*, when God comes in a way of mercy and pardon, then, God will make them *remember* their wickedneſſes, that they had even forgotten, and had thought that God had forgotten them alſo: they thought they were *good* ways before, but now the Lord

Lord ſhews them they were *not good*, and they *loath* themſelves: ſin is not only a *terrour* but a *loathſom* thing to them, *hateful* to the ſoul that is under this conviction.

2. Whence, *ſecondly*, *Saving confeſſion reſpects the polution of ſin. They ſhall loath themſelves*; &c. *That thou maieſt remember and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified towards thee*; In that 38. *Pſal. David* is in ſelf-loathing; this doth ariſe (as preſently I ſhall ſhew) from a glimpſe of Gods holineſs, which I humbly conceive, No reprobate in the world doth reach to; to loath ſin becauſe it makes him an unholy Creature.

3. It follows therefore that ſuch *confeſſion follows ſin to the root, to the fountain*, there ſees it moſt abominabl,,odious,infinite. So *David Pſal.* 51. 5. *I was ſhapen in iniquity*, &c. A Hypocrites confeſſion ends in outward groſs ſins, from terrour only, and regacheth not to heart-ſin, polution of nature; and if he can reach to reform ſuch outward groſs ſins, he hath done, as he thinks, the utmoſt, but never comes to loath, (and ſo to mortifie, through the ſpirit), ſin at the root: but ſincere ſouls, [illegible]ched by the holy Ghoſt, with a ſaving ſenſe of ſin, do drive ſin home to its original,to its root, in the univerſal corruption of heart and nature, and there the ſevereſt edge and indignation againſt it, is let forth.

4. *Brokenneſs of heart for ſin is an effect of ſuch confeſſion*, Pſal.. 51. 17. *Iſa.*61.1 & 57,15. And this ariſeth upon ſenſe of Gods patience, goodneſs, love; As hatred of the pollution of ſin, ariſeth from a

ſight

ſight of Gods holineſs; *Pharaoh* cryes out, he had ſinned when he ſmarted with puniſhment, but was ſtill under the plague of his hard heart, *Ex.9. 27. & 34.*] There is indeed, a kind of brokenneſs that the hammerings of terrour, by puniſhments, or by the word, may work, which may a little wear and rough-hew the heart, and yet go no further, but yet leave the heart under its natural *hardneſs*, but now that which is the ſpirits ſaving work kindly melts the heart, makes it ſoft, and ſo it can *pour* out it ſelf to God, in heart-melting confeſſions; at leaſt, the poor ſoul, mourns over the hardneſs of its heart, oh that I have thus ſinned, and yet my heart will not break? bleſſed be every ſtroak, and every word of God, and every Ordinance, that though grace, breaks my heart more; A ſincere ſoul ſets a high price upon *brokenneſs*, and yet reſts not in it, *&c.*

5. *Such confeſſion that hath the promiſe is accompanied with ſoul abaſement*; *He that humbleth himſelf, ſhall be exalted*, Luke 18. 14. ſpoken upon the Publicans acceptance with God in his confeſſion, *ſmiting upon his breaſt*, in deep abaſement, *not lifting up his eyes to heaven*: So that great promiſe, 2 Chron.7. 14. *If my people ſhall humble themſelves, and pray and ſeek my face, and turn from their wicked ways, then will I hear from Heaven, and will forgive their ſins*; This a work of the narroweſt ſearch of any other. I intend, if the Lord will, to ſpeak to this more diſtinctly and fully, Only now a word of humiliation as is joyned with ſuch confeſſion, that hath the promiſe of pardon, which is the ſcope we drive at.

1. When the ſoul is in confeſſion, and under the

Lords *humblings* in order to pardon, *The poor Creature acknowledgeth himself infinitely unworthy that ever the Lord should cast a look upon him, or give out mercy and pardon to him:* This conclusion is fixed upon the soul, and the soul falls down abased in the sense of it, whatever the Lord do with me, I will lay my mouth in the dust, I am worthy of *nothing* from the Lord, but a thousand Hells; this *quiets the heart* in some measure, whatever the pleasure of the Lord be towards him.

2. As the poor sinful Creature is worthy of nothing, *so he will give glory to God, if God never pardon*; God is never the less righteous or holy, if he never let out one drop of mercy upon so vile a Creature: *Thou art holy:* saith, *David*, *Psal.* 22. 3. *But I am a worm, and no man*, verse 6. A worm fit for God, and man to tread upon, and yet must not rise up against God, nor say to him, what doest thou? *no Man*: I have unman'd my self with sin, I am dust and vanity it self, *vile* dust; that's my make, my frame: oh I must give glory to his justice, though I perish for ever.

3. *The poor Creature hath no good, no not the least, to procure pardon, or to move God to pardon*, Psal. 14.3. Saith, a poor humbled soul treating for pardon, if mercy and pardon must come forth upon terms of my good, having or doing any thing, but what hath infinitely sin enough in it to damn me for ever; assuredly to Hell I must: No, sin enough to send a world of souls to Hell, but not a drop of good to move the Lord to mercy. If God give out mercy upon a sight of good, I expect not a drop from him.

4. I

4. It follows from hence when a ſinner comes humbled, *he comes as nothing elſe but a ſinner:* Luke 18. 13. *God be merciful to me a ſinner:* one, that's *nothing elſe* but a wretched ſinner, for ſo the Publican means it, as in a contrary frame to the Phariſee, who thanks God *that he was not ſo bad as many were*, though the Phariſee no doubt would acknowledge ſome ſin, but now the Publican is *All a ſinner*, In as bad a condition as any ſinner in the world: poor ſouls in theſe days, they hope they have not ſo much need of Chriſt, as many great ſinners, they be not *nothing elſe* but ſinners, they have or do ſome good; The diſcuſſion of this, will be the next diſcourſe, only now a word more; Know ſinner, that one ſin ſtrikes off all thy pretended good, as ſhall at large, through mercy, be proved to thee: ſtick to one drop of good in thee or from thee, when thou comeſt for mercy and pardon, and thou loſeſt all: oh to be *wholy* condemned, *wholy* unrighteous, *wholy* a ſinner, is a great work; 'tis the moſt diſtinguiſhing conviction of any other. While a man hath any thing to live upon, he is not fit to beg; ſo while a ſoul hath a drop of any thing, that in his own ſenſe, may the more admit him to pardon, he cannot have it. Take it thus, If one came to your doors and beg, and he hath good Cloaths on his back, and he ſhould ſay, I have good Cloaths on my back, I have ſomething of my own, therefore I pray Give me: would you not anſwer, if you have ſomething of your own, and are pretty well cloathed, why ſhould you beg; 'tis not for you to come and ask alms? But if a poor naked wretch come, and ſay and cry: oh I am a poor Creature, a poor naked deſtitute creature, I

have nothing, all's gone, I have lost all, pray cover me, pray feed me, out of great pity; you will look upon such a poor wretch, and do something for him, if you have any bowels; So, if a sinner, (as that Pharisee did) come and say, Lord I have done this and this, I have not been so wicked as many, I do some good, therefore pardon; that *therefore* will make the Lord send thee away without mercy: no saith God, live upon what thou hast, if thou hast any thing; Oh sinner thou art not fit to beg, (to beg mercy and pardon) till thou hast just nothing of thy own: which the natural pride of thy heart will very hardly come off to.

5. In the way of mens tribunals of Justice, and Courts of life and death; If a Malefactor be condemned by the Law, and he yet plead, Though I am proved a thief or a murderer, yet I have kept the rest of the Law, I have broken no Law of the Nation that deserves death beside shall not this rather justify me, than this crime condemn me; No, saith the Judge, That's nothing to us, though thou hast kept the Law in other things, thou must dye by the Law, as a transgressor of it, for this thou hast done: why then, saith the condemned person, I must plead all mercy. Just so it is at the tribunal of God; comes a poor soul that is convinced he hath sinn'd, oh but saith he in his heart, I have kept the Law in many or most things, will not that commend me to God? will not God look upon my good more than my evil? No, saith God in his word, thou hast broken the Law, and thou art cursed, therefore the Law can shew thee no mercy, I can take no notice of any of thy pretended keeping of it in any other thing; oh then,

then, muſt a poor ſinner ſay, then it muſt be all, all of mercy, if I am ever pardoned; this may be enough to diſcover ſuch a *humiliation* that follows confeſſion that hath the promiſe of pardon.

6. One thing more, which I ſhall but mention; ſuch a *confeſſion* of ſin as hath the promiſe of *mercy*, is accompanied with a firm reſolution, through grace, to *forſake* ſin, every ſin, in heart and life; *He that confeſſeth and forſaketh his ſins, ſhall find mercy*, Prov. 28. *as before.* Mark well that famous promiſe, *Eſay* 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*; here's forſaking ways and thoughts; ſins of heart and life, and not a forſaking or leaving of ſome great ſins, but forſaking and warring againſt a ſinful diſpoſition, ſinful thoughts, and not only a meer leaving of ſin, but a *returning* to the Lord, which he cannot do, if held under the love of but one ſin; and a turning to God only upon the account of free mercy, and then God *abundantly* pardons: A good word ſuited to a poor ſoul under the ſenſe of ſinning *abundantly*, therefore need of *abundance* of mercy and pardon.

Uſe 4. Therefore the next Uſe will be, of Examination: Have you been under ſuch a *trouble*, as before opened, about ſin and the pardon of it? ſuch a trouble that would not be quieted but by claſping about Jeſus Chriſt; hath the Lord ſmitten you with the deep ſenſe of a particular ſin, your boſome ſin, and thereby been brought to a *deep* ſenſe of the evil

of *all* sin? Have you been upon your knees, your faces, in as *particular* a confession as you could, *hating*, *loathing*, sin and your selves in it? Oh have you driven sin to the root, the fountain! oh there's a Hell of it within? Say, do you know what it is to have broken hearts under the weight of sin, and the sense of the patience, grace, and love of God, held forth to you in Jesus Christ. Do you know what *soul-abasement* is, acknowledging in confusion of face, that you are worthy of nothing from the Lord for ever? not so much as a glimpse of mercy, a good look from him, because you have so sinned against him? Have you glorified God though he never pardon you? and is he holy and blessed, though you are banished from him for ever? Have you been so reduced to see that there's not the least atome of good to commend you to the Lord? and so lay down as *nothing else* but a sinner before him? Thousands of sins to damn thee, but not a drop of righteousness to cover thee; and so creep to the seat of mercy, infinite, free mercy? yea hast thou seen and felt the difficulty of such a *self emptiness*, that thou wouldst rather part with all thy sin, than thy self-righteousness; ☞ A poor soul would take up from sin, upon conviction of the damnableness of it, and be more righteous and holy, but to be reduced first to nothing, nothing else but a poor, vile, unrighteous, weak, empty creature, and so to Christ; here the pride of heart sticks. Now soul, be narrow and close in the search of this; for fail here, and fail in all.

Use 5. Let it exhort you that have never been under

under any *trouble* about your sin and the pardon of it, that you do not *ward* off, and get from under such convincing, searching words, that may trouble you: many poor sinful Creatures resolve they will never hearken to such a word as shall *trouble* them; and cannot bear such preaching as would *trouble* their consciences; One word with you, Why soul, Hast thou been dishonouring God, abusing his patience and mercy, transgressing his holy Commands, slighting his grace, and yet thou must not be *troubled* for it? wilt thou have thousands of sins upon thy soul, unpardoned, and tread upon the brink of Hell every step thou goest, and not be *troubled* about it? It seems then thou resolvest not to trouble thy self much about that petty business (as thou makest it) of being damned for ever, or saved for ever? No, nothing about sin, guilt, pardon, heaven and hell, must trouble thee? Alas, poor deluded creature, what a care is there to get to hell peaceably; for never any one got to heaven so, that was never *troubled* about getting his sins pardoned: Away, away with such a cursed peace, and let it now trouble thee that thou hast put off this work so long, that sin and thy soul have been at such a peace so long. Be now at a professed war against it, and take part with the Lord and his word, that is teaching thee how yet to arive at the blessed haven of peace, not with sin, but with the blessed God, against whom thou hast so greatly sinned; Oh look unto him to smite a hard secure heart, to strike a bosome hellish lust, for whose peace thou hast so long, and so foolishly contented; yea go in secret, and fall down before the great God, particularly confessing and shaming thy self,

hating, loathing, humbling, till thou cry out, as *David* here, Oh pardon; what a great matter 'tis for any poor soul to be pardoned? Now, great mercy, for a great sinner, or I am lost for ever. Out-sinned pardon thou hast not, if thou comest in this posture to God for it.

But you may further enquire, how doth God bring a poor soul to this pass, to such a deep sense of sin, such a sight of himself, so as to be thus before the Lord in self-loathing, and abasement. Only now a word; (1.) When a soul is brought to this pass, God lets out an *appearance* of himself in measure, upon a poor creature, such a glimpse of light and purity, that makes the creature fall down, and cry out, oh I am vile, vile as the dust I tread on? 2.) God gives out his *Spirit* in the word, which *convinceth*, and searcheth the soul, shews its condition, state, sin, the damnableness and pollution of it, the greatness of it, as was shewed: The spirit opens the *holiness* and *spirituallity* of the Law, *Rom.* 7. 9. and shews the sinner as in a glass what he is; The spirit gives a sight of Jesus Christ pierced with the sins of such as will unto him, *Zach.* 12. 10. These do cause loathing and bitterness upon the soul of a poor sinner, drawing near to the Lord for pardon.

Therefore 'tis great wisdom to be where God speaks, where God appears, where God gives out his spirit, which is usually in the word preach'd powerfully, and setting thy self in secret to muse and ponder about an eternal condition, or when the afflicting hand of God is upon thee; do not say, I am *not so great* a sinner as to make so much ado about

about pardon, or heaven, if that be thy temper, thou art the moſt likely to be in the road way to hell, in peace that will end in woes and ſorrows, of any ſoul in the world. Oh wait for Gods appearance, and every little ſin will be great, a hell of ſin within thee, though outwardly civil and ſober; wait for the Spirit in the Word, and go and pray for it. 'Tis one thing to know ſin by the Letter of the Law, which commands this, and forbids that, and another thing to know, ſee, feel ſin, and the infinite evil of it, the exceeding ſin fulneſs and pollution of it, by the conviction of the Spirit; ſo as to ſee it moſt in the fountain, in thy nature, and there loath and bewail it, becauſe it makes thee unclean, and unholy, and unlike God, and unfit for God holy communion with him; which is the way and moſt certain evidence of the Spirits ſaving conviction of ſin, (as diſtinguiſhing from that which a hypocrite may have) and carries a ſoul to the *fountain opened*, *Zach.* 13. 1. that its iniquity may be throughly *cleanſed*.

Uſe 6. If ſinners that come to God for mercy and pardon ſee their ſin as *great*, then it will follow that *great* ſinners may be pardoned and ſaved; You that are great ſinners, old ſinners, Oh hearken to this, you that are yet within the reach of grace, and mercy and pardon, if you will come to Jeſus Chriſt for it, the greatneſs of your ſin is no bar to you; but, if you fail of pardon 'tis becauſe you will not come to Chriſt for it, & accept it upon Goſpel-terms; you will not have pardon with a *new heart* & *new life* or you make a ſlight matter of pardon, or you think 'twill come

come of course; or you are afraid to enter into a serious review and debate with your selves, because your sins are *so great*, they will terrifie you, or take you off your pleasure and peace of your minds, and joy in the world; Away, away with any of these pleas; though, thou hast sinned much, greatly, long, with all thy might, come to Jesus Christ, and those great sins are no more before his blood to wash them away than the least sin (if any be little) that ever was committed and pardoned, *Esay* 1. 18. Do not hence say securely, Oh 'tis well, that great sinners may be pardoned, I ever thought so, what need so much ado? Do not thus harden thy self, and make such a cursed use of so blessed a truth; but therefore come in, lay down thy weapons with wch thou hast been fighting against God; Wilt thou hold up rebellion, and yet cry pardon? Is it equitable thou shouldst expect it? No, fall down at the feet of that God against whom thou hast so *greatly* sinned, in the posture hath been shewed thee; and then though *sin hath abounded, yet grace doth much more abound*, *Rom.* 5. last. *Great* sinners have become *great* Saints, 1 *Cor.* 6. 11. *Such were some of you*? who were they? Idolaters, Adulterers, Revilers, Sodomites, &c. and such like. You that have been such like, God may have as much glory in your pardon, as he hath had dishonour by your sin: only be not such a *Devil* to thy self, as to turn thy back upon it, and when thou hast thus long rebelled, to tell God, he must stay thy leisure for thy acceptance of his pardon, thy sins are too sweet to leave as yet; I tell thee, soul, and I have shew'd it, that Gods pardons cost him dear, and are precious; and if thou deal thus,

thus, they may be lockt up in Heaven from thy wretched ſoul to all eternity. Who but a deſperate wretch, but would take mercy and grace from Heaven, that may make him bleſſed for ever, when God offers it, by his dear Son, let thy ſins be never ſo great? why, wretched man, or woman, Haſt thou not done God wrong enough already! but muſt thou ſtay yet longer in thy curſed ſin, and wrong him yet more? Haſt not done enough already to damn a thouſand ſouls, but wouldſt do more, and make as ſure of hell as thou canſt? I beſeech thee, ſinner, great ſinner, young or old, do not put me off, nay, do not put the Lord off, with a pardon in his hand, a promiſe of grace ready to be ſealed by the Holy ghoſt; if thou wilt now, from thy ſoul, readily ſay, why then, be it ſo, Lord Jeſus I come to thee; If the terms be leaving all this deceitful ſin, and to be made like unto thee, be it ſo, I accept of it, tear my luſts from my heart, I have ſerved them long enough, too long; Oh now, if there be any mercy in Heaven let me have it, ſave me, (not in,) but *from* my ſins, Oh Lord, for they are *great*, *great* indeed; *I will ſaith the Lord*, and he ſpeaks it in *Ezek.* 36. 29. *I will ſave you from all your uncleanneſſes*; 'tis as much as if the Lord ſhould have now ſpoken it from Heaven: mark every tittle in ſuch a promiſe! Now thou cryeſt, Oh, *will*, *will* the Lord ſave? *I will*, ſaith the Lord; Oh but, will he ſave me *from* ſuch *uncleanneſſes*, yea, from uncleanneſſes; what from *All*? yea from *All* thy uncleanneſſes; fall down and Adore, and cry out, Oh grace, free, rich, infinite, glorious grace; admire, Angels, Saints, ſinners, Behold one of Gods wonders, *A great ſinner ſaved.*

Uſe 7. And ſo ſeventhly, it may ſerve to exhort *bleſſed* ſouls brought into a ſtate of peace and pardon, ſtill to keep an eye upon the *greatneſs* of mercy; If mercy were not great, how could any ſin be forgiven? Thus this bleſſed man *David*, is breathing forth, *Bleſſed is he whoſe iniquities are forgiven*, Oh bleſs the Lord, Oh my ſoul, who forgiveth all thine iniquities; *Oh now great is thy mercy towards me, and thou haſt delivered my ſoul from the loweſt hell*: So ſhould pardoned, called, redeemed ſouls ſee themſelves call'd and taken out of hell it ſelf: out of a hell of abominations, pollutions, wrath, under which they were faſt held by the power of darkneſs. Say, did ever ſuch a ſoul get to Heaven? ſhall I not be the wonder of Heaven and hell, how I got to Heaven, and eſcaped that wrath in which thouſands, that were better than I are now plunged? there's no other reaſon but becauſe mercy is *great*, greater than the greatneſſes of ſin; with which I ſhall conclude the ſecond Point, namely, When ſinners come on to find pardon, they ſee their ſins *great*.

Obſ. 3. *The great reaſon of Gods pardoning a ſinner, and the plea that a poor convinced ſinner hath with God, is, that he will pardon for his own Names ſake.*

For thy *Names ſake*, Oh Lord, pardon *&c.*

That is, not for any worth that is in a poor creature, not for *my* ſake, but for thy *own* glories ſake, thy mercies ſake; grace and mercy will be hereby glorified. God gets himſelf a Name by the pardoning of a poor ſinner, that *Name* which he proclaims

claims to *Moſes*, *Exod.* 34. 6--- The Lord merciful, and gracious, *&c.* Now, God hath given forth the ground of this plea in the *New Covenant*, where his Name is thus made moſt glorious. And when He had given forth a brief & bleſſed draught of the tenor of the *New Covenant*, *Ezek.* 36. 21-- The Lord gives out this as the great reaſon often mentioned, why he would take ſuch a way of making another Covenant, wherein he *wills* all, *undertakes* all, *does* all, *works* all, as reſolved it ſhould be a Covenant, and a way of grace that ſurely ſhould hold: he gives out this, I ſay, as the ground of all, *I had pity for mine own holy Name*, ver. 21. *Thus ſaith the Lord God, I do not this for your ſakes, but for mine holy Names ſake.* ver. 22. *I will ſanctifie my great Name*, ver. 23. And when the Lord had ſhewed what he would do for the poor Jews in ſpecial, and ſo for all ſinners taken into Covenant with him, that he would *ſprinkle clean water upon them, cleanſe them from their ſins, give them a new heart, put his Spirit upon them, write his Laws in their hearts*, and ſo take them to be *his people*, he again concludes with the ſame ground as before, that all this was ſtill for his own *Name*, ver. 32. *Not for your ſakes I do this, be it known unto you &c.* And yet, that he would as certainly and fully do it, as if all the engagements from man in the world had bin upon him, as *undoubtedly* make good every part and article of the Covenant, he adds, ver. 36. *I the Lord have ſpoken it, and I will do it*; you may ſafely abide by it; Neither ſhould his grace and power come hardly from him (as poor doubting ſouls ſurmiſe) as if 'twere as much as ever the Lord could do, to give out mercy and grace to

poor

to poor ſinners; but, ſaith the bleſſed God, in another place upon the ſame account, having given out the promiſes of grace in the new Covenant, *Jer.* 32. 37. and ſo on, He ſubjoyns,---- *I will do it with my whole heart, and my whole ſoul*; mark it, poor ſouls, *with my whole ſoul*, will I pardon you, love you, never turn away from you to do you good, and never ſuffer you to turn away from me. If poor ſouls (for whoſe ſake I put it) ſhould here ask, What is this Covenant, what do you mean by it? only, a word here. God at firſt; when he made man, agreed with man to be his God, to give him life for ever; upon theſe terms, that man would keep the Law that God gave him, and 'twas a Law that would have given all glory to the Creator, preſerved the creature in a holy and bleſſed order, and been a bleſſing to the whole Creation; but man tranſgreſſing here, the bleſſed God, from his own good pleaſure, *for his names ſake*, gives out another Covenant, provides in it terms of reconciliation, for the firſt breach of the firſt Covenant, ſends his eternal bleſſed Son Jeſus Chriſt, to be a Mediatour of this new Covenant, gives him commiſſion to *offer* it to all, and that freely; and to let the World know, that if any ſinner in the world, never ſo great, come and put up his plea make his claim, enter his claim, accept of this Covenant and new agreement with God, accept of the terms of it, give up himſelf mutually to God back again; then will God be his God, and that upon better terms than before with *Adam*, pardon, own, love, bleſs, unite to himſelf, never ſuffer him to fall, mercy built upon an unmoveable foundation, *The foundation of God ſtandeth ſure*, 2 *Tim.* 2. 19.

This

This briefly is the meaning of the New Covenant, upon which all our mercy is built; now from firſt to laſt, from the firſt to the top ſtone of it, from Election to Glory, all is done and made good for the Lords own glorious Names ſake. Souls elected, the Covenant tranſacted between God and Chriſt, Jeſus Chriſt ſent, the ſinner called, forgiven, juſtified, ſanctified, adopted, kept, glorified, All for his Names ſake; See the promiſes running thus, in moſt places, *Eſay* 43. 25. *I even I am he that blotteth out thy tranſgreſſions.* Why? *for my own ſake; Purge away our ſins for thy Names ſake.* Pſa. 79 9. This is the bottome of all. This name he hath revealed in Jeſus Chriſt *Exod.* 23. 21.

Now; becauſe the further clearing of this bleſſed truth is my deſign, through grace, in the next diſcourſe; I ſhall ſpeak but a word more by the way of uſe only.

Uſe 1. If it be thus, that whatever God gives out to poor ſouls, is for his *own Names ſake*, that this is the plea a poor ſinner hath; let it then be for your information and inſtruction, that you have no other plea to be heard in Heaven but this, (the plea of Jeſus Chriſt being upon the ſame bottom) Dont make a ſorry pile of carnal duties and works, and ſay for the ſake of theſe, Lord do me good, and pardon where I have failed; the Lord may ſend fire from Heaven to conſume thee and them, becauſe of their pollution, and that 'tis a curſed offering but never hear thee, and bleſs thee upon ſuch a plea; No, no, ſay in thy ſoul, and that from full conviction, If ever I have any thing from God on this ſide hell, it muſt be

be for his own Names ſake; I expect, I plead, I wait, upon no other ground.

Uſe 2. If the Lord's Names ſake be the only plea for grace, then let poor ſinners drawing near to God by Jeſus Chriſt be perſwaded that 'tis a *good* plea, and moſt acceptable before the Lord. Now this is the way of the heart of poor creatures, from rooted ſelf-love and pride; we think, if God could give out good unto us for our ſakes it were ſomething; if there were any thing to be beheld in us that were commendable to the Lord, I could go with ſome confidence; but ſeeing 'tis thus, that I am nothing elſe but vile before him, how can I go to him? with what face? or, how can he give out unto me? Sinner; be as low as thou wilt or canſt; but reaſon not ſo with thy ſelf. If God can as freely, as fully do thee good, all good, for his own Names ſake, and hath thereby the more glory by it; Why ſhouldeſt thou ſo ſtand upon thy terms with God, and not be as willing, as contented, to accept of mercy, all mercy, for Gods own Names ſake, as well as for *thy* ſake? 'Tis thy pride, be it known unto thee ſinner, as thou thinkeſt thou art, and not thy lowlineſs; know, for thy comfort, God can more readily, eaſily, do thy ſoul good, upon the terms he now is, for his own ſake; and ſo the thing be done, thy ſoul pardoned, bleſſed, ſaved, and all ſhall end in everlaſting love upon thee, let the Lord have all the glory, though thou haſt nothing to boaſt of for thy own ſake. And yet alſo know, that when the Lord ſaith, he doth it for his own ſake, he doth not exclude that he hath *no* reſpect and love unto thee; but that the great and

and higheſt motive with God was, and is, his own Name, his own glorious grace, why he ever had a thought of good to an undone creature; that there was no motive in the creature, unleſs miſery, which is no glory; but all is done, given, eſtated upon ſouls, undone, poor ſinners freely, for his own ſake.

3. Let it exhort ſouls to make uſe of this plea; therefore, and that with great, though humble *confidence*; It never failed poor ſouls ſince the world was; that made uſe of it: when they were low and helpleſs, and eyed and pleaded mercy for mercies ſake; they had it, and never went away but bleſſed.

Goſpel-Juſtification.

The Second

TREATISE:

WHEREIN

The Souls emptying of all its own righteouſneſs is further evinced and Goſpel-juſtification ſtated, how a poor ſinner is made partaker of it, and the evidences thereof laid down.

ROM. 3. 19, 20.

Now we know that what things ſoever the Law ſaith, it ſaith to them who are under the Law, that every mouth may be ſtopped and all the world may become guilty before God.

Therefore by the deeds of the Law ſhall no fleſh be juſtified in his ſight, &c.

HAving ſpoken as the Lord hath helped me, as to the weight of the pardon of ſin, and the way to it; I now come to open the compleating this mercy in a poor ſouls compleat *juſtification*, be-

before God. So it hath pleaſed the *Wiſdom* of God to order the way of his glorious mercy to poor ſinners that ſhall be ſaved, that he doth not only let forth free grace for the remiſſion of their ſins, and meerly pardon them, but hath ſo bleſſedly ordered the matter, to bring them in a ſtate of *Righteouſneſs*, a compleat and perfect righteouſneſs as *Adam* in his perfect eſtate was in, not by making the ſinner perſonally holy and righteous in himſelf, in his own nature; but by giving out his eternal Son Jeſus Chriſt, to fulfil all righteouſneſs in their ſtead, by ſatisfying and keeping the perfect Law of righteouſneſs, which is *imputed* to the Believer, as if he had fulfilled it, and were wholy righteous in his own perſon; In which lies the great myſtery of the Goſpel. I am not aſhamed of the Goſpel of Chriſt, ſaith *Paul, &c.* for *therein is the righteouſneſs of God revealed from faith to faith, &c. Rom.* 1. 16. namely, that righteouſneſs of Jeſus Chriſt whereby God will juſtifie, put in a ſtate of righteouſneſs, made over to them by faith that ſhall be pardoned and ſaved.

To endeavour to evince and diſcover the *neceſſity* of ſuch a *juſtification*, and the *nature* of it, and how a poor ſoul comes to be *inveſted* in it, to have a *right* unto it, is my deſign, as the Lord ſhall graciouſly aſſiſt, in this enſuing diſcourſe. Oh that I might do it in the ſimplicity of the Goſpel, plainly, convincingly, ſpiritually, as I ought to ſpeak.

In the proſecuting hereof, I ſhall firſt ſhew that righteouſneſs is not to be attained any other way, not by the exacteſt keeping of the Law, ſo as to commend us to God; not by ſetting our ſelves to keep the Law of God as well we can, and ſo we hope God

God will accept of it; which being naturally rooted in the hearts of all, I find it the hardeſt piece of conviction, and moſt hardly received of any other; ſouls are a thouſand times more eaſily beaten off groſs ſins, than beaten off the confidence of the good they think they do, and ſo come as *Nothing elſe* but ſinners to Jeſus Chriſt; want of this conviction makes all the Hypocrites in the world. This is that part therefore I ſhall firſt begin with, according to the Apoſtles method in this Epiſtle.

The Apoſtle lays down his doctrine, which he was to prove in the 17 *verſe* of the 1 *Chapter*, *The juſt ſhall live by faith*; to make way for which, he firſt proves in the remaining part of the firſt *Chap.* that the Gentiles knowledg of God, which they had by *the things that are made*, The Creation and Providence of God over the world, left them in unrighteouſneſs becauſe they *held the truth*, (of the being of a God,) *in unrighteouſneſs*, even the wiſeſt and learnedſt of them, ſuch as *profeſſed themſelves to be wiſe*, verſe 22. and brake forth into Idolatry and all abominations, *for which cauſe God gave them up*, &c. *verſe* 26.28. At the 17th. *verſe* of the 2d. *Chap.* The Apoſtle undertakes the Jew, ſtrikes of all his priviledges, and at the 9th. *verſe* of the 3d *Chapter*, concludes both Jew and Gentile, in the ſame condition, as to the obtaining of ſuch a righteouſneſs by the Law, that might commend either to God; *What then? Are we* (who are Jews) *better than they?* (who are Gentiles). *No, in no wiſe, for we have proved that Jews and Gentiles are all under ſin, As it is written, there is none righteous, no not one*; Which he

further proves by several Scriptures to the words of the text.

In which the Apostle prevents an objection, namely, that some might urge, The Scriptures urged may concern some few and grosly wicked persons, and not all mankind in general; No such matter; *whatever the Law saith, it saith to them that are under the law*, which are, all the Sons and daughters of *Adam*, as in their natural corrupt estate; All under the law, from whence the Apostle infers, (1.) That therefore *every mouth is stopped*, (2.) All the world is guilty before God. (3) That no flesh, within or without the Church, can be justified by the Law. From whence I draw these four plain observations to prove what is my main design, *viz.* That no man can attain to such a measure of righteousness by all that ever he can do, in his best keeping the Law, as may commend him to God; which four are these.

1. *Every son and daughter of* Adam *in their natural estate are under the Law.*

2 *That a transgressour of the Law, hath nothing to boast in, nor to excuse himself from his sin, or the righteous judgment of God due unto him.* [That every mouth may be stopped.]

3. *Every soul in the world is under guilt and condemnation:* [that all the world may be guilty before God.]

4. *Every soul lies under an impossibility of reaching to such a Justification, by the best keeping of the Law, as for God thereby to accept of him.*

I intend briefness in the opening of these, and what *plainness* also the Lord shall help me with.

This

This is a principle *rooted* in the hearts of all the Children of men: That still there is a sufficiency in them to keep the law of God in such a measure as God will accept them for it; This being heightened, by the ignorance of times, and darkness of Gospel-light, and of the New Covenant of grace, upon the spirits of this Generation, they are most hardly beaten off it; say poor souls, If I keep Gods law as well as I can, and worship God, and do not harm my Neighbour, God will accept me, and pardon where I fail; but to be convinced that all that keeping of the law is made void by one sin, and so see an absolute necessity of righteousness, another way and out of themselves by Jesus Christ, though it be preacht by many good men, yet few, very few, in this Generation live in the practical sense and sight of it; yea how many professors (not hereby to reproach any) have confessed to the Glory of God, and their own abasement, that since the breaking forth of a fuller light of the nature of the New-Covenant, Gospel grace, the righteousness of Christ, they have been shaken in their bottomes, being legal, and thought if they took up from their sins, and had a kind of sorrow for them, and then set themselves to obey the law strictly, be close in the sabbath, and some such duties, that God would accept them, being still ignorant, as least practically, that when they were convinced of sin, they were to see where to have a *righteousness*, and how to get into Christ, and have life and strength in and from him for their new obedience; which is that I drive at in this, and my afterwards discourse in opening the New Creature, as *in* Christ.

Having premised this I come to speak to the first particular laid down, namely,

Observ. 1. *Every son and daughter of* Adam *in their natural estate are under the Law.*

By the Law, I do not mean the Mosaical or old Testament way of worship: but by the law, I understand that which we stile the moral law, the law of the 10 Commandments, that was written in *Adams* heart, and afterwards given out by God unto *Moses* at Mount *Sinai*; and promised in the New Covenant to be written again in the hearts of all that are really called into the grace of the Covenant, Ezek. 36. 27.

To be *under the Law*, is an expression familiar to you, you know what it is to live under a law: To be under this law of God, then bespeaks these things.

1. To be *under it*, is to be bound over to the *exact* fulfilling it: see Rom. 10. 15. *For* Moses *describeth the righteousness which is of the Law, that the man which doth these things shall live by them*; that is it, to be bound over to the fulfilling and doing of the law, which if done exactly, without the least deviation, there is life promised to it: But upon the least transgression of it, to be liable to the penalty which God hath pronounced against the transgressors of it.

2. It follows thence, that to be *under the Law*, is to be bound over *to the whole Law*, in its full and *perfect* latitude, as it reacheth the whole man. *Cursed is every one that continueth not in all things, which are written in the book of the Law to do them:*

Mark

Mark well the tenour of theſe words. Here is required of *Every one* an exact *doing* (not only *purpoſing* and *thinking* to do); and that not only of ſome of the moſt of the Law, *but in all things*; and that not only for a time, but a *Continuance* of doing ſo: or elſe under the curſe: One ſinful thought hath a curſe belonging to it, as well as the breach of the whole Law, if under the Law, *Whoſoever committeth ſin, tranſgreſſeth alſo the Law*, 1. John 3. 4.

3. To be *under the Law*, is to be *ſubject to, and to be under* all the curſes, threatnings, judgments, wrath, that it threateneth to the tranſgreſſors of it, here and for ever: Whatſoever the Law ſaith, in point alſo of judgment and wrath, it ſaith to all that are under it.

4. To be *under it*, is to be bound to *make God ſatisfaction* in our own perſons for the breach of it, I mean while under it, every ſoul is ſo obliged to make ſatisfaction, to the juſtice of God: If a poor ſoul be in his natural eſtate, and ſo under the Law; he muſt ſtand or fall to the Law, God expects perſonal ſatisfaction from every ſoul that ſinneth againſt it, that will ſtand to his keeping the Law, in whole or in part, and God in his juſtice can bate nothing, of what he hath ſpoken.

Now, That all men and women are by nature, as of and in the firſt *Adam*, thus under the Law, to wit, to be bound up to it, and to have life only upon the exact and perfect fulfilling of it, to be bound up to the whole Law, ſubject to the curſe of it, upon the tranſgreſſion of *one part*, bound to make God

ſatis-

satisfaction, in his own person for any breach thereof I briefly prove.

Saith *Paul* Rom. 6. 14. *Ye are not under the Law, but under grace*; Implying, till a soul is brought under grace, the Covenant of grace, justifying and sanctifying grace in and by Jesus Christ, he is *under the* law, whosoever he be; so *Gal.* 4. 5.----*To redeem them that were under the law*, &c. implying also that all mankind are naturally under it, till under the power and efficacy and priviledge of Christs Redemption.

The main reasons of it are,

All are under this law, because all mankind were bound up under the same Covenant with *Adam*, who was a publick person representing all mankind, as a man may bind up himself and his posterity to such and such conditions; and, such a Covenant, decree, or obligation binds his posterity in Law: so was *Adam* bound up to God; see *Rom.* 5. 12. the special Scripture that proves this truth; *Wherefore as by one man sin entred into the world, and death by sin, so death passed upon all men, for that all have sinned*: so *verse* 16. 17, 18, 19. *by one that sinned*, &c. *by one mans offence death reigned by one*; *by the offence of one judgment came upon all men to condemnation*: *By one mans disobedience, many were made sinners*: Implying clearly, that the guilt of *Adam*, as representing all his posterity, was and is imputed to all; *and therefore all were, and are bound over to the same Law*; bottomed upon that word of the Lord to *Adam*, by which God put the Covenant upon him, *Gen.* 2. 17. *For in the day that thou eatest thereof thou shalt surely dye*. *Adam* had the law of holiness and righteousness,

righteouſneſs, the moral law, writen in his heart before, and his nature perfect, which bound him over to obey every command of his God; now God gave out that external law, unto him by way of trial, in which the form of the Covenant was implied; but ſinning againſt that, he tranſgreſſed the moral law, written in his heart alſo, which bound him over to obey God in all things: ſo that the ſin of *Adam* was (at leaſt virtually) a tranſgreſſion of the moral law, now abiding and obliging mankind; which law we all brake in him, as it was given to all in him, and being written in *Adam's* heart, it was as much as if it had been actually written in the hearts of all mankind; which doth alſo appear by the remnants of the law, (as that there is a God, and man ſhould be juſt,) and remaining in the hearts of all: Therefore by nature we are all bound up to, and are under, this law.

2. It doth appear that *all* do ſin and tranſgreſs this law of *God*, therefore *they are under* the penalty and condemnation of it: this argument the Apoſtle brings to prove the ſame thing, *verſe* 9. of this 3d. of the *Rom.*------ *For we have before proved both Jews and Gentiles that they are all under ſin:* and verſe 12. *They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one;* Therefore ſeeing all do ſin, they are bound to anſwer the law (as you uſe to phraſe it,) and are ſubject to whatſoever the law pronounceth againſt the tranſgreſſors of it.

3. All the *partial* keeping of the law, will not deliver a Soul from that penalty that belongs to the breach of the whole: keep me all or none, as to your de-

deliverance from the curse, saith the law. But this I am further to prove, when I speak to the next verse, The impossibility of a sinners being accepted by his best keeping of the law.

Use 1. Are all men and women in the world, young and old, naturally under the law, *bound over to the most exact and rigorous fulfilling it under a curse*, and are indeed under all the curses and threatnings it pronounceth, and bound to make God satisfaction in your persons, while you are under it; Oh! let every poor sinner be convinced of it, what a state is this for any poor soul to rest it self satisfied in? who is the man or woman that is not a transgressour of it? and therefore, see to it, and that before the execution of judgment come upon thee without remedy. Sinner, If thou wast condemned by the law, and under a sense of death, how wouldst beg for a reprieve? and beg of all thy friends to interpose for thee; what an amazing word would it be to thee? *Thou art condemned to dye.* Ah sinner 'tis the case of thy precious soul, Thou art condemn'd to eternal death, by the law of God, the sentence is pronounc'd from the righteous Judg of Heaven; Away sinner, with all speed to a *Mercy seat.* Acknowledge thy condemnation just by the Law, Go to the great and potent *Advocate* of heaven, Jesus Christ the righteous; put thy case into his hand, tell him thou hast none else to make to, and that thou hast heard he hath helped many a condemned sinner, in the same case as thou art; and that thou hast heard he hath layd down a price for such as thou art to redeem them from the curse of the Law: follow him and if he

he ſpeak but a word to the juſt And great God for thee, the ſentence of the law is remitted, a pardon of grace comes forth, and at laſt the Holy Ghoſt ſhall be ſent from the Father, and the Son to *witneſs* it, *and ſeal* it in thy own conſcience; and that bleſſed word ſhall be thine, *Therefore there is now, No condemnation*, &c. who ſhall condemn me, ſince Jeſus Chriſt hath cleared me? and hath made the Court of Heaven for me? Go and ponder in thy ſoul every day; and ſay, Is't nothing to be under a Curſe? condemned by a Law to be damned for ever? ſhall I let my poor ſoul lie in ſuch a caſe one hour longer, ſpecially when a way I hear is open'd to me to get from under it? Say, what ſatisfaction can I wretched creature, make to the righteous God? None, but by ſuffering what infinite juſtice will lay upon me, which is no leſs than infinite puniſhment. Oh! get in upon thy conſcience, what is to be *condemned* by the great *God*, to lye under guilt, to have *no plea* or *excuſe*, by the law lett thee; which I will labour to prove to thy conſcience, and then further urge thee, which is the import of the next point.

Obſerve. 2. *A tranſgreſſour of the law, as he hath nothing to boaſt in, ſo he hath nothing to excuſe himſelf for his ſin, or from the righteous judgment of God due unto him*; which is drawn from theſe words.------ *That every mouth may be ſtopped*; &c.

This the Apoſtle intimates, Rom. 2. 1. *Therefore thou art inexcuſable O man*, &c. ſpeaking to the *Jew* who went about to free himſelf. And *the judgment of God is according to truth, againſt them which do ſuch things*, verſe 2.

Reaſon,

Reaſon 1. A poor ſinner hath nothing to excuſe himſelf for ſinning againſt the law of God, *becauſe the law is good and righteous*, Rom. 7. 12. *Therefore the law is holy, and the Commandment holy, juſt, and good*, ſaith *Paul*, when he was under ſuch a conviction of ſinning againſt it as we are preſſing; So, 1 *Tim.* 1. 8. *But we know that the Law is good*, &c. 'Tis a law that gives glory to the Creatour, and all good and bleſſedneſs, (as in its ſelf,) to the creature. A law that's full of all wiſdom, and bleſſedneſs takes care for the good, bleſſing, peace, order of the whole Creation, that man might not ſin againſt his maker, nor, in the leaſt, harm (nor think to do ſo) his fellow creature, ſo that its proper end is goodneſs, preſervation to all; Now what excuſe for a creature, moſt concern'd in the good of it, for ſinning againſt ſuch a Law? what hath a creature to ſay for himſelf? how inexcuſable is he before God, Angels, and men?

2. God writ this holy and bleſſed Law in the heart of *Adam*, as he was a publick perſon, whereby he, and in him all mankind, had *power* to keep it, therefore the ſinner hath no excuſe before God; He gave man a power, though he did not lay a neceſſity upon his will, but left them to the liberty of it, but man corrupted himſelf, *Gen.* 6. 12. Whereby he diſabled himſelf from keeping the Law: now if a man diſable himſelf, it can be no rational excuſe for neglecting the duty, ſo that his mouth is ſtopped as to any plea or excuſe before the Lord.

3. Though man had blurred and defaced the fair and original Coppy of this holy and good law written in his heart, yet God gave it forth again by *Moſes*

ſes in Legible Characters, one end whereof was to leave all mankind without excuſe; therefore this ſtrikes off all plea for the ſinner, ſpecially to ſuch to whom it is revealed.

4. There is a remnant of this Law yet in the heart of *Adam*, which though not ſufficient to enable him to an exact performance of it, yet enough to leave him without excuſe; ſo *Paul*, *Rom.* 2. 15. to prove this point we are now upon, ſpeaking of the Gentiles.---- *Which ſhew the works of the Law written in their hearts, their Conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another.* There is enough of the law remaining in every mans heart to accuſe him, when he doth evil; and excuſe him ſo far as he doth right, though man by habitual ſinning, doth much ſtifle it; ſo that this alſo helps to aggravate his ſin, and to leave him without all plea or excuſe.

5. There is that to be known of God, in the creatures, that may and doth leave a ſinner without all excuſe for ſinning againſt him; this the Apoſtle argues as to this very purpoſe *Rom.* 1.20. *For the inviſible things of him from the Creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and god-head, ſo that they are without excuſe*, &c. The creatures could not ſay, we will make our ſelves thus and thus, and ſubſiſt in ſuch an order and harmony; therefore there was one firſt Infinite Being who made all things, and by the ſame power doth uphold them, to which *firſt Being*, all the creatures muſt owe their homage and conformity; Now though ſuch a glimmering of light can never ſuffice to lead a ſoul to the true worſhip

worshipping of God, as the Apostle there argues; yet it leaves the creature without excuse: which is that I am proving from it.

6. All the Children of men do sin *presumptuously*, *wilfully*, and *obstinately* against the Law of God? mans sin being not so much from his weakness to obey the law, (though weak he is) but from the rebellion of his will against God and his law; As it is in the case of disobeying the call of the Gospel also. Now whatsoever a man doth presumptuously and wilfully, it leaves him without all excuse; And this is it that is charged upon the Children of men, by the holy Ghost in the word, that their sin was obstinate rebellion against the great God;

From all these the truth of the Assertion doth appear that every transgressour of the law is without all excuse before God.

7. As the creature hath no excuse for his sin, so it follows he hath no pretence against the righteous judgment of God; *we are sure the judgment of God is according to truth*, Rom. 2. 2. and Chap. 3. 4. That thou mayst be justified in thy sayings, and clear when thou art judged; that is, what ever any sinner may dispute to the contrary, God is righteous when he judgeth; If the Law be just and holy and good, once written in his heart, and had a power to have kept it, that God hath given out this law again to him, the remnants of it in his heart, so much to be known of God in the creatures, and that he sins presumptuously and wilfully against God, and so blessed a law, made for his own good, certainly must every sinner conclude, The Lord is righteous when he judgeth, and every mouth must be stopped

Uſe 1. If it be ſo that no ſinner in the world hath any juſtifiable excuſe for his ſin, then let this truth come in into your conſciences, and ſtrike off all vain pretences, and wretched excuſes, when you have ſinned againſt the Lord; which uſually are ſuch as theſe, when ſinners break forth into this or that rebellious way, they cry, Oh! 'tis my nature, my natural diſpoſition; and then they think, that excuſeth or alleyeth the matter, whereas it aggravates, for we our ſelves corrupted our natures. Saith another, I have been ſo accuſtomed to ſuch a way, to drink to exceſs, ſometimes to ſwear, to uſe the Lords name vainly, and as a by-word; whereas the cuſtome of ſinning is the greateſt and moſt grevious aggravation of it. Saith another 'tis my company that draws me or the example of others, or 'tis my temptation, when they are under the Spirit that worketh in the Children of diſobedience: Or, that they do keep the Law as well as they can, and think this will excuſe: whereas nothing, no plea that ever a ſinful deceitful heart put up, or that the Devil ſuggeſts, can before God excuſe any ſinner in the world, rich or poor, knowing or ignorant, from the exact and perfect keeping of the Law, (if they are under the law) but upon one tranſgreſſion of it, the law doth moſt juſtly condemn and curſe them.

Nothing is more natural to fallen man, under ſin, than when having ſinned to deviſe an excuſe, and thinks and ſurmiſeth, that becauſe ſuch an excuſe will be taken by his own blinded conſcience, therefore God will alſo accept of it, and ſo, *flatters himſelf in his own eyes, till his iniquity be found to be hateful*, Pſal. 36. 2. Thus *Adam* aſſoon as he had ſin'd he thought

how to excuse the matter, puts it of to the woman, and the woman to the devil, which trade sinners have well learnt, and have driven it on ever since to their own damnation: Observe this, If every sinner, yet under the law, and the power of sin, had not some vain pretence and excuse to enfilence conscience, and foolishly thinks to insinuate unto God, he, or she, must needs fall down before the Lord, see all their pretences and coverts to be damnable flatteries, and soul-cheatings, and so *Judge* themselves, and pronounce God most righteous, if he damn them for ever;

Oh therefore, sinners, Away with all your pretences, no more excusing, but judging, and go to the great God, and fall down at his feet, crying out, oh I am a transgressour, the law condemns me, no excuse will be taken, my mouth is now stopped; what ever God do with me, he is most holy and righteous. If I were going to Hell I must justify God; and cannot say unto him, why doest thou thus? Thus 'tis with a poor soul, when the Lord by his word and spirit discovers sin, reveals the law, lays it in upon the conscience, discovers the holiness and exactness of his justice, that the law shews no mercy, but cries out for fulfilling, or pronounceth absolute condemnation, then I say, a sinner cryes out, Oh I am cast by the Law, I am gone by the Law, All my pleas are found too light, All my endeavour to keep it, is worth nothing, if guilty in the least, while I am under the law. I must find out a righteousness elsewhere, another way; or condemnation, just condemnation is my portion for ever; Here's the first stroak of a convinced sinner, when

God

God is outing him from himſelf, and all his coverts or excuſes, and brings him naked to put on the righteouſneſs of his Son Jeſus Chriſt, freely held out in the Goſpel; which is the work in hand.

2. If no excuſe can be heard or taken, for the tranſgreſſion of the Law, for but one breach of it, but every mouth is ſtopped; how much leſs will any excuſe be taken, for withſtanding the Goſpel of grace by Jeſus Chriſt. Saith our bleſſed Lord, *If I had not come and ſpoken unto them, they had not had ſin,* (that is not ſo great ſin and condemnation) *but now they have no cloak,* (nor excuſe) *for their ſin*; If a righteous law, leave all the world without excuſe, much more a Goſpel that offers free grace, and pardon, and righteouſneſs, by Jeſus Chriſt to any ſinner, condemn'd by the Law, that will come in, as ſo condemn'd, and accept of the free gift of righteouſneſs by him.

But that I may yet a little further labour to bring in the ſenſe of guilt upon the ſoul, I ſhall prove every ſoul *guilty before God* of the tranſgreſſion of the Law, and ſhew what the ſenſe of guilt is, which few there are that have, in a ſaving way.

Obſerv. 3. *Every ſoul in the world is guilty before God of the tranſgreſſion of the Law.*---------- And all the world may become guilty before God.

This hath been proved where we have ſhew'd that *All have ſinned, and come ſhort of the glory of God.*

This *guilt* is three-fold, which is ſet home upon every ſinners heart, when convinc'd of ſin by the ſpirit.

1. The *guilt* of *Adams* sin which stands charg'd upon every sinner in the world, while under the law, *Rom.* 5.18.

2. The guilt of the *corruption of our natures*, sin in the fountain as I have shewed, which is likewise upon every Son or Daughter of *Adam*, *they are all corrupt*, Psal. 14.1. wherein lies the exceeding sinfulness of sin.

3. The guilt of *actual rebellion* against God, sin brought forth, and acted in the outward man against God.

Now under this three-fold guilt is every sinner in the world, while under the law, the effect of which, if not reconciled is punishment sutable to the guilt; which is---- Thou shalt surely dye, And, *The wages of sin is death*, eternal death, *Rom.* 6 *last.*

Use 1. This may therefore *inform* and *convince* that every sin brings *guilt* upon the soul, and so deserves death and everlasting wrath from God; you that make light of sin, to lie, to prophane the name of the Lord, be in worldly discourses on the Lords day, in any way of sin whatsoever, weigh this in thy conscience, There's not the least sin but makes thee *guilty* before the tribunal of God; God, the Law, Angels, Conscience, are all witnesses against thee, where's the soul that will think to avoid this charge? shall I prove every soul of you guilty, and that before God? If this were proved by the power of the word in the conscience, I know what, (and I shall shew it you), will be the effect of it; lay your consciences to the Word, and if thou art found

guilty

guilty before the Lord this day, go home with the ſenſe of it upon thy ſoul, and do as a *guilty* ſinner ſhould do.

1. Conſider firſt, as to what concerns God, immediately; The Law requires, Thou ſhouldſt have no other Gods but him, *Exod.* 20. Which Jeſus Chriſt interprets, is, to love the Lord thy God with all thy Heart, with all thy ſoul: Now, hath God had thy whole Heart and Soul, Dareſt thou ſay ſo? Hath not the world had more of thy Heart than God? Doſt not thou love the World, and the things of it? Do not thy Affections, Thoughts, Deſires of thy Heart, even Day and Night, go after it? Yea, you cannot but grant, that 'tis ſo? Then God and Angels are witneſs, that thou art guilty of the damnable ſin of Idolatry. And ſuch a one ſhall not, as ſuch enter into the Kingdom of God, *Epheſ.* 5. 5. Know by that Scripture, A covetous heart may ſend thee to Hell, as well as any ſin in the World: ——*No covetous man who is an Idolater, ſhall enter into the kingdom of God.* Read over the place every day, and tremble at it: Here's guilt already enough to damn thee.

2. Thou haſt worſhipped God ſuperſtitiouſly and idolatrouſly, after the *Traditions* and *Commandments* of men: You that are elderly people are all guilty here in a grevious manner in the time of your ignorance and ſuperſtition, coming to Sacraments with ſins upon your Souls, from which ſins you are not converted, and changed to this day, which the Apoſtle calls *eating and drinking damnation*, or judgment; under which guilt you ſtill lie, and would

heap up more of this guilt, were not some more tender of your Souls than your selves? Art thou not now ready to cry out, Oh hold, hold, you need go no further, my Conscience is smitten: Oh! guilt, great guilt lyes upon me! Oh that 'twere the cry of many Souls before the Lord, how might it end in mercy that shall be for ever!

3. But yet further to pursue thy Conscience, (for that's the nature of guilt) doth not the Lord require in his Law, that thou *shouldst not take his name in vain*, *Exod.* 20.7. Now sinner, stave off this guilt, if thou canst: How oft hast thou abused and profaned this great and dreadful Name, the Lord thy God; by swearing or in thy by-words, crying, *Oh Lord, Oh God, for God's sake, for Christ's sake*, upon every foolish vain occasion, with no more reverence of His Name, than the most common name in the World: And some of you, have as many days as you have lived since your Child-hood, been frequently guilty of this great evil, which thou hast made a small matter of, which if ever God pardon it, it will appear to be odious guilt, from the height of thy Heart-Atheism. How oft hast thou heard the Word, and thy heart been after the World, and thine eyes gazing up and down, that 'tis easy to discern thou regardest not what is spoken from God to thee; and the same in Prayer: How oft hast thou babled over the Lords Prayer like a Charm, with no reverence of Gods Majesty upon thy Soul: In thy bed, it may be, in a drowsy manner, or if otherwise not understanding the words thou speakest, much less thy Heart affected with them, or, it may be, saying over the Creed, and the Commandments, or some Book

Prayers

Prayers, as abundance do, grievously prophaning God's Name, and offering Lip-labour, which his soul abhorreth; yea know, what hath been often proved, that thy prayers, and all thy worship, and good deeds, (as thou calleſt them) are an *abomination* to the Lord, while thou art in thy ſin, an unconverted and unholy perſon; yea the way of thy worſhip, in which thou placeſt thy greateſt confidence, hath been the higheſt aggravations of thy ſin, in offering up to God that which his ſoul hateth; *Iſay.* 1,11,12, 13,14,15.---- *When you make many prayers* (ſaith the Lord) I will not hear you, *&c.*

And as to the ſanctifying the Sabbath, which thou ſhouldſt make a *holy* reſt unto God, thou haſt made it a meer *fleſhly* reſt, conſuming the day upon thy luſts, in vanity, idleneſs, carnal and worldly diſcourſes in families, in the ſtreets, to the high diſhonour of the Name of God, and hardening of thy heart againſt the truths of God, rendring thereby the preaching of the Goſpel, wholly unprofitable to thy ſoul, A carriage far unlike a man that hath the grace of God upon him, and a moſt invincible argument to thy conſcience, that thou makeſt not God, his word, ordinances, ſabbaths, a holy delight, and knoweſt not the excellency and ſweetneſs of Communion with him; Say, ſinner, and lay thy Conſcience to this conviction, is hearing and that with love, praying, praiſing, meditating, conferring of holy things, the very heaven of thy ſoul, and ſo longeſt for ſuch exerciſes, as the joy and ſtrength of thy heart? Nothing leſs! Thy own conſcience being Judg; but hear drowſily and negligently, it may be deſpiſingly; revile the preacher, ſpeak evil

of the word, out of thy gross ignorance, and hatred to be reformed, speak vainly, carnally, worldly, with such as are like thy self. Here's guilt enough to send thee to a thousand Hells, if *God* smite not thy heart for it, and thou turn not unto him for pardon and a better heart to be given to thee.

Adde to all this an unthankful and unholy use of *Gods* good Creatures; it may be thou hast been betray'd by the devil, and thy own ready heart to some secret sins, which thou thinkest enough if thou canst hide from man, not considering the judgment of *God* that hangs over thee. But if not so, yet a heart ful of uncleanness, envy, wrath, malice; which our Lord Jesus Christ, in his opening the Law in its spirituality, *Mat.* 5. 21, 22, 27, 28. convinceth to be murder and adultery, which it may be, thou hast never considered of, so thou hast not been an actual adulterer, or murderer; In a word, There's not a vain thought in thy heart, the first rising of it, but brings thee under the guilt of condemnation of the Law, and as thou art under the Law, as if a transgressor in thought, word, and deed of the whole Law; This may seem strange to thee, but see it proved, *Jam.* 2. 10. *For whosoever shall keep the whole Law, and yet offend in one point is guilty of all.*

But it hath been proved that thou art *guilty* of the breach of every Commandment of God, from thy youth up.

But see further, sinner, (that some word of God or other may hit thee) this Law could not condemn thee, wouldst thou have been convinc'd of guilt, and made in to grace by Jesus Christ, but thou art under the guilt of Gospel contempt; Come sinner, faith

ſaith Jeſus Chriſt, ſee what I can and will do for thee, I'le ſave thee from this condemning Law, I'le take away the curſe, Ile remove all thy guilt, blot out all the charge, that is againſt thee, Ile put a righteouſneſs upon thee, Ile beſtow my ſpirit upon thee, Ile give thee a heart to love God and his law, and in the inward man to delight to walk in it, and then take thee to Heaven and fill thee with glory for ever. All this Heaven of mercy and free grace, thou haſt ſleighted, and ſinned againſt, and brought thy ſelf under greater condemnation, than by the law; And yet, by the way, Jeſus Chriſt will do as much for thee ſtill as I have ſpoken of and more: though thou haſt thus ſinned againſt law and goſpel, if thou wilt come a poor undone guilty ſoul unto him, which is that I aim at in thus preſſing upon thee; And were the ſenſe of guilt indeed upon thy ſoul, thou wouldſt ſeriouſly hearken to me.

Therfore yet further bear with me, Take home this guilt to thy conſcience, And ſay, O *guilty*, *guilty*, of all that hath been this day charged from the righteous God upon me, O may the Lord find thee out this day, and lay in the freſh ſenſe of the guilt of ſins even of ſuch thou haſt long ſince committed; Do not *juſtifie* nor *excuſe* thy ſelf any longer; for that's the natural way of thy heart, as thou haſt been ſhewed. Never did guilty priſoner at the bar find more ſhifts more ſubtle pleas, than the proud and ſhameleſs heart of a ſinner will do, till God himſelf pronounce guilt in the conſcience, and then the guilt of one ſin laid in, brings in the guilt of all other, and they ſometimes come in like waves and billows upon thy ſoul; oh let the ſenſe of thy lying

lying, swearing, prophaning the Sabbath, slighting the word, refusing Jesus Christ out of thy secret hatred of holiness, reproaching the people of God, because in their practice they condemn thee, Oh let this, any, all, seize upon thee, go and lye low before the great God, judging, charging, condemning thy self, and say; God and his word hath found me out this day; and I go home with an arrow of God in my conscience, I am the man or woman, that am found the guiltiest soul in the Congregation; how to be delivered and saved from it, that's my business now. Blessed be the advice and counsel now, (which formerly I despised) of any good man that speaks in the name of the Lord unto me, and will show me, There is yet hope for so wretched a creature as I am;

Particularly, these are the effects of the sense of the guilt of sin, wrought by the holy Ghost upon the conscience of a poor soul, in order to his salvation.

1. Fear of wrath to come more or less, possesseth the heart; Can a man be guilty and not fear, if truly sensible of it? This was upon *Adam*, after he had sinned, and heard Gods voice, which struck him with sense of guilt, *Gen.* 3. 10. *I heard thy voice and was afraid*; so when guilt came upon *Belshazzar*, *his thoughts troubled him*, Dan. 5. 6. *Felix* trembled *Acts* 24. 25. The *Jaylour* came *trembling*, Acts 16. 29. The fear of wrath, the fear of a miscarrying soul, the fear of eternity, seizeth upon the spirit of a poor creature; and then 'tis an infinite weighty matter with a poor soul to be saved.

2. *Shame* is another effect of *guilt* brought in upon the conscience: so *Adam* likewise was ashamed and

and *hid himſelf* becauſe he *was naked*, *Gen.* 3. *What fruit had you in thoſe things whereof you are now aſhamed*; Rom. 6. 21. *So* Ezek. 16. *laſt. That thou mayeſt remember and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified towards thee, for all that thou haſt done, ſaith the Lord*, See alſo, *Ezek.* 43. 10, 11, Oh how is a ſenſible guilty ſoul aſhamed before God, Angels, and men, of ſuch ways and carriages, in which he impudently before delighted himſelf? and lies down in his ſhame and confuſion of face, even covering his face before God, and aſhamed to look up unto him.

3. The ſoul walks up and down with *a burthened* ſpirit, thoſe creature-comforts, delights, contentments which before would ſtill the ſpirit, now will not; ſenſe of guilt eats out the hearts of them, the ſoul muſt now have ſomething elſe than wind and vanity, (for ſo are Creatures become to ſuch a poor ſoul:) It may be the deceitful heart carryes a poor creature to this thing and that, but finds no ſatisfaction there, the burden ſtill remains, the arrow that God hath ſhot ſticks faſt, till Jeſus Chriſt pluck it forth, and heals all with his blood and ſpirit.

4 Guilty ſoul's, make out for deliverance, ſue to heaven, are enquiring how the law may be ſatisfied, how guilt may be removed, how attonement may be had, how bondage taken off; in a word how he may come to ſee the face of a bleſſed *God*, reconciled in Jeſus Chriſt, and ſo love him and bleſs him to eternity.

Why now, careleſs ſinner, Is't not better be thus than

than be hardening for Hell? and have the guilt of sin as nothing to thee, till the books shall be opened, all thy sins written in Letters of blood against thee, Conscience accused, charged, and witnessing against thee, and so away screeking to Hell without all remedy, and canst not be heard a word for thy self, nor any one, Saint, or Angel for thee; Now thou mayst be heard, if thou wilt speedily acknowledge thy guilt, not *cover thy transgression* nor *hide thy iniquity in thy bosom*, Job 31, 33. but come with fear, and shame, burthen'd with thy guilt, to him whose arms are yet open to receive thee, and is ready to take away iniquity off thee, and take off thy burthens, put his hand under thy soul: and if thou wouldst know who it is, 'tis that blessed Jesus who loves to save such a sinner as he loves his life; therefore away to him.

But the heart of a guilty sinner will now urge, Well if it be so, that some guilt is upon me, yet I have done many things well, or as well as I could, will not that take off my guilt, and will not *God* impute the good to me, and pass by the evil? Or will not *God* accept of the will for the deed? Or if I set my self for the time to come, to keep the law as well as I can, will not that make *God* amends? Alas poor soul, these refuges will undo thee, if thou get not out of them, No, No; Thy good shall not be imputed, nor thy will accepted, nor thy obedience for time to come satisfie; I mean, still as thou art under the law. *As well as thou can't*, will not be heard here; If thou indeed gets justified in Christ, and rooted in him, and so from a new principle of life in thy soul, thou bring forth new and holy obedience, then

then thy will is accepted, and thy new obedience, but not upon this account, as to juſtifie thee before *God*; or as to expiate and take of guilt from the ſoul.

This therefore is the next thing I am to prove to thy Conſcience, if *God* will, Namely,

Obſerv. 4. *No man or woman under heaven, can ever arive at ſuch a keeping of the law, as to be accepted with God, for and by ſuch a keeping of it.*

I would preſs this as plainly as I may, for till this conviction be thoroughly and practically received into the conſcience, a ſoul cannot make a ſaving cloſe with Jeſus Chriſt.

What I mean by theſe deeds of the Law, is, I preſume, underſtood; I mean, The profeſſed owning the true God, and frequenting his ordained worſhip, and ordinances, obſerving the Sabbath, making good prayers, doing ſome good, as to helping thy neighbour and giving of Almes, making conſcience of wronging or defrauding any man, and refraining many groſs ſins; I mention theſe things, becauſe moſt men that go thus far, as your more civil ſort of people, think that it is impoſſible, but God muſt accept them in and for all this; that 'tis for great ſinners to be damned, they thank God they are not ſo; By the way, ſoul, I ſhall not doubt to prove, that there's more hope of the vileſt drunkard in the Country, than of ſuch a one; and that this thy good keeping of the law, and that as well as thou canſt, will ſtand thee in no ſtead, at all; and God looks upon thee no more for it, than if thou wert the greateſt ſinner in the world; How ſaiſt thou ſoul to this?

1. From

1. From clear Scriptures I shall demonstrate it, and Scriptural reasons, and examples of such kind of persons rejected of God, and so labour to drive this nail home upon thy conscience.

What need we go further than the words of my Text; *By the deeds of the law, shall no flesh be justified in his sight*? The Apostle speaks of such who professed to own and make Conscience of keeping the law, as well as they could, such as were within (as you call it) the pale of the Church, and frequented the worship of God, and were sober people: see Act. 13. 39. ------ *From which* (meaning their sins) *they could not be justified by the law of* Moses; They *could* not! an utter impossibility of it, though they kept the law of God, as well as they were able, and hoped for pardon thereby, yet saith *Paul* (which exceedingly troubled them) they could not be *justified* thereby; Rom. 9. 31. *But* Israel *which followed after the law of righteousness, hath not attained to the law of righteousness*; Though they followed after it, and laboured to keep the Law of God to their utmost, yet they fail'd of their purpose. *Gal.* 3. 10, 11. &c. *For as many as are of the works of the law, are under the curse*, that is such as insist upon works of the law, they are so far from being the more accepted for all the good they did, and all the evil they refrained that they were under the curse, as well as any sinners in the world besides.

Briefly, *Paul*, who well knew the experience of this, it having been his own case, as I shall shew, spends two Epistles, of the *Romans* and *Galathians* to convince chiefly what I am now upon; therefore peruse them over and over.

Now

Now the Reaſons of it are theſe, namely, why any ſinners keeping of the Law to his beſt power, cannot juſtifie him, or make him the better, or at all accepted with God for it.

" This doctrine goes to the quick, and I know " naturally you do not love it, and 'tis irkſom, and " diſquietting; the Lord make it diſquietting and unſettling to purpoſe.

Reaſon 1. The beſt keeping of the law cannot make a ſoul more accepted with God, (while under the law, and not in Chriſt) *becauſe of the holineſs of Gods Juſtice*, which being violated by ſin, (it being alſo proved that *All* do ſin) cannot again be made up by any act of the Creature, the ſeverity of his juſtice cannot admit of it, therefore if the Law be tranſgreſſed, the ſinner muſt dye, as he is under the law, and ſtands to the law, or God is not righteous, which to aſſert is execrable blaſphemy. And if your thoughts ſhould prevent me, with a general notion of mercy, know, and conſider it well, that the law ſhews no mercy, but calls for juſtice, and juſtice it ſhall have upon every tranſgreſſour whoſoever, if he *ſtand* to his endeavour to keep the Law; *The ſoul that ſinneth, it ſhall dye.* From whence, by the law, I ſay, by the law, there's no appeal: what you may do when you renounce the law, for righteouſneſs, and fly wholly to a mercy-ſeat is another caſe. This is the firſt reaſon.

2. The beſt keeping of the Law will not be accepted *becauſe of the exactneſs of the Law*, it requires *full, entire, perfect* fulfilling and obedience, or all ſtands for nothing; If this were throughly weighed and layd to heart, we ſhould come to an iſſue in the point

point. Mark that word, Gal. 3. 12. *Curſed is every one, that continueth not in all things which are written in the law to do them*; I think I opened this place lately, but mark it well; The law requires of every one, and therefore of thee, whoever thou art, a *continuance* (without intermiſſion) of *doing* (not only purpoſing and endeavouring) *All things*, not keeping nine, and breaking one Commandment; not keeping it outwardly, and breaking it in thy *thoughts* of ſin, but in *All things*, or *Curſed*, without remedy, by the law; The law can give you no remedy, ſee Rom. 10. 5 *For* Moſes *deſcribeth the righteouſneſs of the law*; *The man that doth theſe things ſhall live by them*; If he *doth* all things of the law, not purpoſeth them only, but doth them, he ſhall *live* by them, but not otherwiſe, but ſhall dye, and that for ever, by the law; now mark you, The ſame law can't at once juſtifie and condemn, bleſs and curſe, quit and judge, ſave and condemn, if it therefore condemn in the leaſt, it cannot quit by all that ever a ſoul hath done, or may do, towards fulfilling it. I inſtanced before; If a man that lives under the law of *England*, all the laws of it, and he be found a tranſgreſſour of one law, that is to be puniſhed with death; it will not be a good plea for him that he never brake any other law that deſerves death: no, ſaith the Judge, you muſt dye for this; ſo as I have ſhew'd, the law pronounceth death to the breach of any *one* Commandment, any part of one, as well as to the breach to the whole. Therefore he that pleads, as the Phariſee did, (and was never the more accepted,) that he is no murtherer, no blaſphemer, no thief, no adulterer; 'tis all one, if thou haſt ever had an unholy thought

thought in thy heart, (as thou hast had thousands), as thou art under the law, thou art condemned; If this indeed had been the tenour of the law, as it was a Covenant, between God and the first *Adam*, that if thou and thy posterity shall *endeavour* to keep the law as well as you can, though you fail in some part, yet you shall be accepted; then this had been a good plea before God, that you have so endeavour'd to keep it; but 'tis not so, the Covenant doth not run so, but as hath been shewed it runs thus, Here's a holy and righteous law, saith God, the matter of the Covenant between us, If you break it in any one least part of it, and but once, you are condemn'd, and all your other righteousness shall not be imputed to you. This hath been proved from several Scriptures; and I think 'tis the hardest thing in the world to be spiritually and practically convinced of it; such is the exactness of the Law, that it admits of no bartering, of no terms whatsoever; it still cryes, fulfil me to the utmost, or dye.

3. The third Reason, which strikes off all hope of acceptance with God, by keeping the law as well as you can. is taken *from the sinfulness of those very duties and works which you place such acceptance in*; There is a sinfulness in every such duty though the matter of the duty be good, yet the manner of performing it by any natural man is wholly sinful, yea there's a mixture of sin in the most holy performances of any regenerate soul in the world, which he is sensible of; but I am dealing with the natural man, as to his opinion of his good keeping the law, I say there's nothing but sin in their performances, the principle they proceed from is wholy sinful, viz. a

corrupted, polluted heart and nature; Can a corrupt tree bring forth good fruit? *Mat.* 7. 18. Can a corrupt fountain ſend forth ſweet waters? *James* 3. 11. No more can a corrupt defiled heart bring forth any duty or work, but what is loathſome to God, full of all impurity; This a natural man is not able to ſee, nor conſider of, till convinc'd by the holy Ghoſt, and therefore 'tis, that he reſts only in performing the matters and bulk of duties to God and his neighbours, but with what heart, and the unholineſs of it, he weights not. Upon this account it is, that the Scriptures ſpeak at ſuch a rate of natural men, that they are an *abomination* to the Lord, *Prov.* 15. 8. that his *ſoul hates them*, he *cannot away with them*, *they are iniquity*, *they are a trouble to him*, Iſay 1. And that he caſts them back, *as dung upon their faces*, Mal. 2. 3. Therefore if there be more than ſin enough, in that beſt keeping of the Law, towards God or man to damn a ſoul for ever; Certainly a ſoul ſhall be never the better, nor at all accepted for ſuch a keeping of it. That which in it ſelf hath ſin, nothing but ſin in the manner of it, cannot be a means to quit a ſoul from other ſin, by which he hath brought guilt upon himſelf, Let this be well conſidered, and (Nothing but a Chriſt) would be your cry to purpoſe indeed.

4. The fourth reaſon or convincement of this truth, that the beſt endeavour to keep the law, will not give you more acceptance with God, nor take away any guilt from off thy ſoul, is becauſe *ſuch duties, and keeping the* Law, *are but of the outward man*, which is far from reaching the Compaſs of the law: *the law is ſpiritual*, Rom. 7. 14. that is, it reacheth

reacheth to the inward parts, to the motions of the heart, as hath been before hinted, and not only to the outward man; therefore our bleſſed Lord, ſeeing the *Jews* inſiſting ſo much that they were outwardly blameleſs, ſpends a large diſcourſe, *Mat.* 5. 6, & 7. to beat them off their confidence, in being outwardly righteous, and proves a man a murderer by the Law, for one wrathful thought in his heart, *Mat.* 5. 21, 22. Upon this conviction you have him, as oft as he ſpake to the *Jews*, (that we may ſee the weight of this doctrine): ſee Luke 16. 19, 15. *And the Phariſees alſo, who were covetous, heard all theſe things, and they derided him, And he ſaid unto them ye are they which juſtifie your ſelves before men, but God knoweth your hearts, for that which is highly eſteemed amongſt men is an abomination in the ſight of God*; Jeſus Chriſt was convincing the wickedneſs of a covetous heart, the *Jews*, who were carnall and formall, made a ſleight matter of this, ſeeing they were outwardly blameleſs, and wronged no body; Aye but, ſaith Chriſt, *God knoweth your hearts*, and his eye is moſt upon them, and though you are outwardly righteous before men, and this is a matter highly eſteemed of among men: that you are righteous and blameleſs, yet 'tis an abomination to God; ſee how ſevere the Lord is in preſſing of this, (it being the great let of his Miniſtery, and of the *Jews* ſtumbling at the Goſpel, as it is with us) *Mat.* 23. his laſt Sermon I conceive he preacht to them, *verſe* 25. *Woe unto you ſcribes and Phariſees, Hypocrites, for ye make clean the outſide of the cup and platter, but within they are full of extortion and exceſs*; ſo with the ſame woe pronounced, *verſe* 27. *Ye are like unto whited ſepulchers,*

sepulchers, which indeed appear beautiful outward, but are within full of dead mens bones and of all uncleanness: verse 28. *Even so also ye outwardly appear righteous unto men but within ye are full of Hypocrisie and iniquity.* Mark the Lords words, *within* ye are thus and thus, As if the Lord should say, God regards not what you are *outwardly*, and your observing the law with the *outward* man, seeing you have abundance of all iniquity *within*, which every unregenerate soul in the world hath; so you may see that an *outward* keeping of the law, stands for nothing in the account of God, whatever it do with men and your selves which you hear Jesus Christ gives forth, as the mark of an *Hypocrite*; Now you have heard, the law requires inward as well as out ward perfection, perfect holiness *within*, as well as righteousness in the outward man; I verily believe, want of this conviction upon the soul, sends more souls to Hell, than any other thing in the world besides; how confident are poor Creatures if they are a little conscientious in dealing, and sober, and blameless to men? this you may be, and be no better than devils (as in yourselves) in Gods account, and thy best Character from Jesus Christ, *Mat.* 23. 26. is a *Blind Pharisee*. Every place, I fear, abounds with them: therefore this inveterate cursed plea of being outwardly blameless in keeping the Law, will not in the least render you more accepted with God, but 'tis at the best but painted Hypocrisie: And yet, wretched souls that you are, none so well perswaded of themselves as these. This is the fourth reason.

5. All the best keeping of the Law, *doth not, cannot, make satisfaction to God for one sin of thy soul*, therefore

therefore 'tis worth nothing; Gods Juſtice is wronged, and if the ſinner be remitted, God muſt be ſatisfied by the ſinner himſelf, or by another. Now all the obedience of a ſinner cannot make ſatisfaction to God in the leaſt, If he had the whole world to offer up to God, it could not ſatisfie him for the the wrong of one ſin; ſee that known place, Micah 6.6, 7, *Wherewith ſhall I come before the Lord, and bow my ſelf before the high God? ſhall I come before him with burnt offerings, with Calves of a year old? will the Lord be pleaſed with thouſands of Rams, or with ten thouſands of Rivers of Oyl? ſhall I give my firſt born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul?* Implying that there is nothing that a poor ſinner of himſelf can offer up to God, to make atonement or ſatisfaction to God for the leaſt ſin of his ſoul; ſhould he offer up thouſands of prayers, rivers of tears, whole ages ſpent in ſervices to God, take up to a ſevere new obedience, if you ſhould ſo take to a new courſe as never to ſin more all your days, it would not make God ſatisfaction or attonement for one evil thought of thy ſoul; Now obſerve this, (for if thou art not rightly convinced of this thing, thou art loſt for ever) 'Tis naturally upon every man and womans heart, that hath ſinned to imagine that when they have ſinned, they can put off God, as to his diſpleaſure, with ſomething or other, they will reckon what good they have done, gone to Church, (as you ſtyle it,) given Almes, been juſt to men, or ſome ſuch thing; and the poor blind Creature imagines and pleaſeth himſelf in it, that this good thus done will well enough *paciſie God* for his ſins, or at leaſt he will go over ſome prayers, and be ſtrict for

a little while, and then they doubt not but *God* (because also he presently smites not with judgment (is well enough appayed, and he need no more trouble himself. Is not this the very way of your hearts hath not the word found you out ?)

Obiect. But you will say ; *why*, cannot these duties and this obedience *satisfie* & *pacifie* God well enough for sin.

Answ. 1. Because there *is sin mixt in them*, they come from a prophane heart, as is shew'd in the last reason, though thou ignorantly because thou knoweſt not thy heart, call'ſt it a good heart): now that which is in it self sinful, cannot sure *satisfie* for sin.

2. Because of the *infiniteneſs* of Gods justice, as well as purity of it ; A *finite* creature cannot offer up a *proportionable* attonement to an infinite God. Suppose a poor man were under the guilt of treason and condemn'd to dye, and he should go and offer up a little coorse broken bread to the Prince, would any one think that this would satisfie the Prince for his treason ? So, poor deceived creature, thou art guilty of treason and rebellion against the great & most high God, and thou comeſt and offer'ſt up to him, thy poor polluted broken obedience, and duties & thinkeſt he will be satisfied with this ; whereas God may in the same moment justly tend thee to Hell for the iniquity of them ; A poor sinful soul thinks that because such doings and services do satisfie himself, his own conscience, therefore he thinks they will satisfie God also ; because they quiet him upon any trouble for guilt, he thinks they will also quiet God and

and take off his anger and juſtice from puniſhing him: poor creature, this thy way is thy folly, and the ready way to come under the ſevere juſtice of the Almighty, who will not thus be dealt with, nor be thus bribed with thy curſed ſacrifices; This is a further convincement of the point; All the creature can do, cannot pacifie God for one ſin, and therefore all his beſt keeping of the Law cannot juſtifie a poor ſinner before God, nor give him acceptance in the leaſt with him; till he ſees pacification another way, and takes up obedience from another principle and to another end, as we are to ſhew.

6. All a mans endeavour in ſetting himſelf to keep the law to the utmoſt, cannot give him acceptance with God, *becauſe it cannot give life to the ſoul*; Gal. 3. 21. *For if there had been a law, which would have given life, verily righteouſneſs had come by the law*; Man hath procured death and weakneſs upon his ſoul, and the law cannot give life, nor ſtrength to obey it. All that righteouſneſs which leaves the ſoul dead, comes to nothing: while a ſoul is under the law and upon the fulfilling of it, (as he hopes in a good meaſure,) ſtill the ſoul is as dead as ſin left it, and void of the life of God: true, A poor ſoul thinks himſelf alive by his legal performances, as *Paul* thought, *Rom.* 7. 9. but he is *dead* in ſin, and under the ſentence of death by the Law, and all the performances towards the keeping of it, can never give a drop of life to ſuch a poor ſoul: they are dead works, and there's no life in them or from them: therefore they ſtand no ſoul in ſtead; while under the law, as under it he is, while he goes upon this account.

7. The main reason of all, which is now but to be touched, is this: If a soul endeavouring to keep the law of God as well as he can, may be accepted of God thereby, what need Jesus Christ to have dyed: 'tis *Pauls* great argument, Rom. 8. 3, 4. *For what the Law could not do, in that it was weak through the flesh, God sending his own son, in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us*, &c. Mark ye, what the law *could not* do, that it could not give us a righteousness whereby God might accept us, therefore God sent his son in the flesh, and condemned sin upon him, which otherwise had been condemned upon the sinner himself: Another place to this purpose is, Gal. 2. *Last, I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.* If there were a possibility of a Creatures attaining to such a degree of keeping the law as well as he can, that might render him accepted with God, and procure pardon wherein he failed, then the dying of Jesus Christ was *in vain*, to no purpose at all. Take heed you that are outwardly righteous, that you do not frustrate the grace of God, and the death of Jesus Christ for ever to your own souls, by thinking you indeavour to keep Gods law, as well as you can, and make some conscience of it, and there fix your hope wholy or in part, and so be undone for ever. Another place in the same Epistle *Gal.* 4. 4, 5. speaks out the same truth. *But when the fulness of time was come, God sent forth his son made of a woman, made under the law; To redeem them that were under the law, that we might receive the Adoption of Sons*, What need Jesus Christ to have dyed,

to

to redeem the elect from under the law, if they had been able to reach forth to such a keeping of it, that God might be well pleased with, and with them in it?

Now Jesus Christs *being made under the law*, implies these things, which I now but hint forth.

1. His being under the *punishment* of the law, which was due to such as were under it; what ever the law pronounced to the transgressours of it, Jesus Christ in effect did undergo it, See Gal. 3. *Christ hath redeemed us from the Curse of the Law, being made a curse for us*; If good prayers, making a conscience in dealing, outward sobriety, harming no body, giving of Alms to poor people, could have taken away the curse; did the wise and blessed God do well in giving out his son to be made a curse? were prayers, righteousness, good deeds, made a Curse? They will be indeeed, in another sense, if thou thinkest to be accepted by them.

2. Jesus Christ being made under the Law, was *to satisfie Gods offended justice* for the breach of the Law, for such as shall be saved; *to make attonement for God*, Rom. 5. 11. If now all that thou hast done, or shalt ever do, could make the least satisfaction or attonement to God, in thy good keeping the Commandments as well as thou canst, (as hath been shew'd God might have kept his Son in Heaven, and not sent him to make *attonement* for any sinners.

3. To *reconcile* sinners unto God; *Rom.* 5. 10. *When we were enemies, we were reconciled to God by the death of his Son*, &c. If reconciliation to God can be had no

other

other way, but by the death of Jesus Christ, will thy good endeavours for the time to come to keep the Law of God, as well as thou canst, and take up from a loose course, will those, I say, reconcile thee to God? See, poor creature, how little need thou thinkest thou hast of Jesus Christ, and what a mere notion a Saviour is to thee, when it comes to the tryal!

4. Jesus Christ died to *work out Righteousness* for all that shall be saved; Now if thou couldst come up to such a degree of being righteous, by thy fair and good carriage, as thou thinkest, to God and man, this righteousness of Jesus Christ was to little purpose, Rom. 10. 4. *Christ is the end of the Law for Righteousness, to every one that believeth.*

Now see mistaken Soul, how they hope to please God well enough, and make him amends for thy sin, by thy good endeavours to serve him in his Law, as well as thou mayst, makes void the whole design of God, in the glorious gift of his eternal Son, (as much as in thee lyeth) and robs him of the Glory of his Grace; and makes thy Salvation (if it might be had in such a way) not of Grace, but of debt, Rom. 4. 4. *Now to him that worketh, is the reward not reckoned of debt but of Grace*; and thus thou in effect becomest thy own Saviour.

Yet bear with me a little further, (because a sinner can never be too thoroughly convinced of this matter) let me shew you some *examples* in the Scriptures, of such that thought as you do, and as all men naturally do, that they by their honest and conscionable endeavour to worship God, and harm no

no body, they should be saved; and yet were found light in the balance.

The first is that Pharisee, *Luke* 18. 11. He thanks God, *he was not as other men are, Extortioners, Unjust, Adulterers*, &c. Here was hope for his acceptance with God, He was not so bad as *others*, as many riotous prophane persons were, not *unjust* in his dealings, no *Adulterer*, and should any one question his Salvation, and going to Heaven? Enough for great sinners to miss of Heaven, and not such as he was, reputed a good and honest man in his Country, and amongst his neighbours well thought of by most. And yet for all this confidence and security, a great sinner was accepted before him, and he not justified in the sight of God, though he was in his own sight, and the sight of others.

See another; *Matth.* 19. 20. (which place hath bin at large opened to you,) There came a young man, a man of parts, with the same confidence to reason with Jesus Christ about his condition, The man conceived he wanted nothing that a man should have or do for Heaven; *All these things*, said he, *I have kept from my youth up*, meaning specially the second Table of the Law, which Christ gave out, not as thereby to put him upon the Law, but to find him out, and discover him under the Law. When Jesus Christ searched the mans heart, and finds him under the power of the love of the world, as a reigning Soul damning Sin, (for all his outward blamelessness) and so to discover his heart to himself, puts him upon tryal of Self-denyal; Away the man packs as mute as a fish, and would hear no more, as worldlings now) of such Doctrine; unless he could be a Disciple

Disciple and part with nothing, lose or venture nothing, he would rest as he was, and hope his being an honest sober man, and well thought of, would bring him to Heaven; and so, for ought appears, cheated his Soul to Hell.

The case of *Paul* hath bin often shew'd you; he was, as many of you think your selves, *blameless*, *Phil.* 3. 6. lived in no known sin, outwardly against the Law, frequented the publick worship, made Conscience of his dealings, was zealous of the traditions and customs of his Fathers, and yet do you not hear him crying out of it all *as loss*, ver. 7 and 8. He thought it was his *gain* before, that it would have gained him Heaven, but now tis all loss, his keeping the Church, his outward blamelesness, stands him not in the least stead, but cryes out; 'tis *All*, *all loss for Jesus Christ*; the same *Paul* that before boasted, and thought very well of himself, and was in much peace, and persecuted all beyond his formal Profession, now cries out, Away with this figleaf righteousness of mine own, 'tis as *dung*, I tread it under my feet for Jesus Christ; he that thought himself so *blameless* before, now cryes out, *I am the Chief of sinners*, 1 Tim. 1. 15. *And I am carnal, sold under sin, Wretched man that I am, who shall deliver me from the body of this death?* A marvellous Change indeed, and such that is made upon every Soul, that is really brought off from the righteousness of the Law to that which is of Jesus Christ.

Now to bring what hath bin spoken to this point, to a more particular Application.

Use 1. If it be so, that the best endeavour of any

any mortal creature to keep the Law of God as well as they can, will not give them acceptance with God; Then you that have so imagined, and thereby spoken Peace to your selves, namely, that you hope if you keep the Church (as you use to speak) and harm no body, and do any body any good you can, live not in gross sins, be well thought of by your neighbours, you shall do well enough for Heaven, and you must *hope well.* Ah poor creature, thou erreſt, not knowing the way of the Lord, nor of thy own heart; how art thou befooling thy self and deceiving thy own soul. No sinner in so ready a way to Hell as thou, if thou continue thus, and let not go thy hold, and get a new bottom for thy naked Soul, which I am to shew thee.

Consider man or woman, young or old, whoever thou art, thou hast been proved *guilty* of the breach of the whole Law of God, thou hast bin shewed of the exactness of the Justice of God, and the spirituality of the Law, how it reacheth the inmost motions of the heart, thou hast been shewed the Tenour of it, as it was given forth as a Covenant; that the Law will not admit of the least breach, though but in thought, but it condemns as if the whole Law were transgressed, even every soul that is under it; here is the rigor of it; And thou hast bin shewed that the Law admits not of endeavours, nor of the Will for the Deed, (if thou wert once in Christ indeed, it would be so, but not as now thou art) thou hast bin shew'd that there's sin enough in every one of thy best performances to damn thee for ever; that thy righteousness reacheth but the outward man; within (dost thou see it) thou art full of iniquity, that

that whatever thou haſt done, cannot make God the leaſt ſatisfaction (as thou flattereſt thy ſelf) for the leaſt ſin; All thy obedience and duties cannot give life to thy ſoul, but ſtill leave thee as a dead tree, dead in thy ſin, that by this vain confidence thou doſt utterly make void the death of Jeſus Chriſt, as to any vertue or effect to thy own Soul; here is thy very caſe plainly ſet forth; A thouſand thouſand ſins to damn thee, and that righteouſneſs, obedience, good, thou hopeſt thou haſt done towards God and man, not in the leaſt able to reſcue thee, cover thee, deliver thee from the guilt of one of the leaſt of theſe ſins; nor ſave thee from wrath to come, but leave thy ſoul as ſinful, guilty, naked, wretched, condemned, as if thou hadſt bin nothing elſe but ſinning all thy dayes; Oh wretched condition, that the devil and thy own heart have flattered thee in!

Oh let this ſerve to *convince*, *unbottom*, *legal Profeſſors*, who have ſpoken peace to themſelves in being as good as they can, and obeying the Law as well as they can, and ſo hope God pardons where they fail; Oh, you are *ignorant of the Righteouſneſs of God*, *Rom.* 10. 3. Either what *righteouſneſs* God requires in the Law, as to be juſtified by it; or what is the Righteouſneſs of the Goſpel, which is of Jeſus Chriſt by Faith.

Oh you, who like that young man, have been righteous *from your youth up*, brought up religiouſly, look to this, whether you make not this your confidence, but (though under ſome kind of ſorrowings for ſin, and walking exactly) yet never emptyed of your ſelves, and renouncing your ſelves, and all that was of you, and come poor and nothing to Jeſus Chriſt,

to

to be found in Him; who have not trembled as much at being found in your own righteouſneſs, which is of the Law, as at living in the greateſt ſin whatſoever.

You who have taken up from groſſer ſins of your life, your youth, and now think you are ſafe, and bottom your hope upon your *new outward obedience*, but have not the experience of your cloſing with Jeſus Chriſt for *righteouſneſs*, in which alone you could ſtand before God, nor rooted into Jeſus Chriſt in the carrying on of your new obedience, (which I am alſo further to open:) Alas poor ſoul, thou art yet to ſeek for a bottom, for thy peace and for heaven, as much as the greateſt ſinner in the world, and if you go no further, you will certainly periſh for ever.

I beſeech you, ſouls, Admit of this conviction into your conſciences; Saith the firſt Covenant of the Law, *A whole law kept, or nothing*; Saith the Goſpel-Covenant, which you are now to look after, *A whole Chriſt cloſed with, or nothing.*

Mind it moſt ſeriouſly, you that ſtand upon your terms, and will not endure any thing that may ſhake you and diſturb your peace; There's more danger of your righteouſneſs, than your ſin, your ſin, it may be, you would leave, becauſe it may damn you, if continued in, but your righteouſneſs, your confidence in it, you would not leave, becauſe you hope that ſhall ſave you, and pacifie God for you; and this will be your ruine, if you ſtick here.

But firſt to ſtrike of ſome Objections, that the heart of ſuch a legal profeſſour doth put forth.

Object.

Object. 1: "But you will object, Why do I speak "thus? would I beat people off a *good conversation*? "Is not a blameless conversation, and honest "walking a good sign, and ground for ones hope for "heaven?

Answ. I answer, Not such a conversation as you mean; The formal *Jews*, which Christ preacht to, were outwardly righteous, and yet 'twas not a safe ground of hope unto them, as you have been shew'd; A good conversation that witnesseth a hope for heaven, must be, first, of a soul that doth utterly renounce it, as to commend him to God, that when he looks up to God for his acceptance, his justification, he looks upon himself, as *nothing else* but a sinner in that respect, which, poor soul, thou doest not, (2.) A good conversation, that witnesseth a hope of Heaven, is also a *holy* conversation, 1 *Pet.* 1. 15. To be inwardly holy as well as outwardly righteous. Now thy care lieth mostly about thy outward blamelessness, and not thy *inward holiness* therefore thy conversation, which thou calleſt good, is not a ground of hope to thee, (3.) Or if thou dost pretend to a little outward holiness, and thinkest thou hast a good heart, yet thou doest not *walk in Christ*, because thou hast not, as a poor self-emptyed sinner, *received* him, *Col.* 2. 6. Now thou must first be *rooted in Christ*, verse 7 before thou canst *walk in Christ*, that is, fetch all thy life and power for any spiritual duty, or thy walking before God, from Jesus Christ by vertue of union with him, *John* 15. 5. the experience of which thou art ignorant of; (4.) 'Tis to walk in the spirit, *Gal.* 5. 16. And thou hast not the spirit of God dwelling in thee quickening, renewing, mortifying, &c. which every gracious

gracious pardoned ſoul hath. In a word, A good converſation is *a Goſpel*-converſation, grounded upon Goſpel-principles, and for Goſpel ends; now thou goeſt no further, but lookeſt upon the law, as to be obeyed as well as thou canſt, and in thy own endeavours, and thy own ſtrength, from ſome conviction of the law, thou ſetſt about it, and ſo hopeſt, God and Chriſt will ſave thee; Is it not ſo with thee?

Object. 2. "But would you then have me do no-"thing, leave off to do well? If you ſay my good "keeping of the law as well as I can, doth neither "juſtifie me before God, nor is ſo much as an evi-"dence of Gods accepting me, to what purpoſe "then is it? how ought I then do it; or may I not leave it off?

Anſw. I anſwer, Truly, ſoul, I muſt needs deal plainly with thee, 'Tis to *no purpoſe* as yet, if this be thy condition, that thou haſt done any thing, as to the ſaving of thy own ſoul; And yet thou muſt not leave off, as if thou mighteſt live as thou liſt; No, Thou muſt begin a new, (as thou wilt be further more at large directed); firſt, ſee all thy former doings, either towards God or man, to be *loſt* becauſe thou haſt done them by meer natural or legal principles, and wrong ends, and ſo it ſtands for nothing. And then fall down before Jeſus Chriſt, Oh 'tis *thy* righteouſneſs now Lord, I come for; tis *thy* ſpirit, I muſt have to quicken and ſtrengthen me in the way of my obedience; And ſo pray and hear, upon other grounds, to be taught of God, to receive the Spirit, to have Communion with God, but not thereby in the leaſt to be accepted. But this I ſhall

open further, when I shew why and how a soul must obey God: though he be not thereby justified. So this Objection is removed.

Object. 3. "But, you will say, I hope I do not "*rest* upon my own doings, no more than others, "I think no body doth so: will you shew me whe-"ther the heart is apt to do so?

Answ. I will, and shall discover to you that *the heart of man is most naturally apt to rest upon an outward keeping of the Law, and to build a hope and confidence for heaven upon it*; this I must a little insist on, as much conducing to help on the conviction I am pressing; if the Lord by his power strike in with it.

If it were not *natural*, (nothing more) for a soul to *bottom* upon its keeping the Law, though fallen and unable to do it, the Apostle would never have spent time in the *Conviction* of it, which he so industriously doth in this and the former *Ch.* It hath been the great evil upon the hearts of the Sons of men, in all ages of the Church: One of the first sons of *Adam* was under it, *Cain*, when he rested upon the bare sacrifice; 'Tis that the Prophets of God are reproving, convincing the Church of the *Jews* of, more than of any one thing whatsoever; See Isay 1. *throughout*; Esay 66. Jer. 7. Ezek. 33. 31. *The Prophecy of Hosea, in the main bent of it*, is to convince the formality of the *Jews*, and their false confidence in resting in their heartless doings and performances.

In this case Jesus Christ finds the *Jewish* Church in, at his first coming, in resting in some heartless performances

formances in Gods worſhip and outward righteouſneſs towards men, which he ſharply rebuketh, and convinceth them of the vanity of it, *Mat.* 5. 6, 7, 9, 13, 15, 18, 21, 23, 25. *Chapters* of *Matthew*, with which you may compare the other Evangeliſts, and ſee how much ado the Lord Jeſus had to beat them off from this confidence, and how few of them were beaten off it: and *Paul* witneſſeth that upon this very ground they were rejected of Jeſus Chriſt, *Rom.* 9. 32. Not upon the account of groſs outward ſin, but for their being conceited of their good condition for heaven, becauſe of their frequenting publick worſhip, and being blameleſs in the ſight of men; yea, from this natural principle (joyned with the deluſion of the tempter) did the Church of God degenerate into the Synagogue of Satan, as Antichriſt roſe in the world, firſt truſting in the performance of their worſhip and works, which brought in penances and ſuch kind of Sacrifiledg againſt Jeſus Chriſt, and all other tromperies, to build fallen man upon his own bottom, and to deviſe a way of ſatisfaction to God wherein they failed; to which the hearts of men are moſt naturally carryed, which made that doctrine ſo eaſily and generally over-run the world. Againſt which accurſed doctrine, that famous witneſs of Jeſus Chriſt, *Luther* began his main battery; And though the doctrine of juſtification by Jeſus Chriſt be known to the proteſtant world, yet practically to be brought over to it, by an union with Jeſus Chriſt, is but, (we may fear) thinly known or underſtood, yea not only by the common ſpirits of *England*, that reſt in a notion of being *Proteſtants*, but even amongſt many who have pro-

fest some thing beyond it, as I before have hinted; yea the Lord Jesus Christ professeth to expect to find multitudes of professors at his coming under this soul-damning snare, of *being found in themselves*, and in their own righteousness, and not in Jesus Christ, *Mat.* 7. & 25. &c. By all which it may amply appear how *easie*, how *natural* a thing it is for the hearts of the Children of men, to bottom their confidence in what they *do* towards God and man, in their *obedience* of the law, as to place their *acceptance* in it.

Add to this the reasons of it, why the hearts of all the sons and daughters of *Adam*, are naturally apt to rest upon the law, and their own doings, and to hope for peace by it.

1. Every natural man, hath something of the *remains* of the law, which God at first wrote in the heart of our common Father *Adam*, *Rom.* 2, 14, 15. which being a little drawn forth by the Letter of the Law, it makes a poor creature set himself to endeavour to keep the law, and hopes to attain to such a degree as to be accepted with God for it; Now there is no such thing in the heart to come to Christ, or to have righteousness in another; therefore a soul sets himself to the law, and endeavours, more or less, the keeping of it, naturally.

2. Man would fain make up the breach he hath made with God, *upon his own account*; As a man had naturally rather do a thing himself, than be beholding to another; therefore upon conviction of guilt he sets himself to make up the breach, to *satisfie* God by some attonement or other, that his own heart can contrive; his sorrowing and repenting he hopes

hopes may pacifie God, or ſome new ſacrifice of more performances, or being better for the time to come: thus the heart works ſecretly, and upon his own account; God letting forth ſome mercy (as he thinks) where he fails, he hopes to make up any breach that ſin hath made between God and his ſoul; and thus he is ſtill upon the Old Covenant, under the law.

3. A ſinner is more apt to keep to the law, than go to Chriſt, *from a ſecret pride of heart*; he would not be found at a *total loſs* with God, to be wholly *undone*, and *unable* to do any thing towards his own peace, and ſalvation; A ſoul naturally had rather part with all ſin, and have his nature made perfectly holy, than be quite undone in himſelf, and come to have all his righteouſneſs in another, in Jeſus Chriſt. And here it is, that moſt ſouls ſtick in the coming of their own bottoms, to be juſtified in Jeſus Chriſt. In a word, man had rather do any thing than come a poor deſtitute ſinner to Jeſus Chriſt for all.

4. Becauſe 'tis not ſutable to the light of natural reaſon, that a ſoul ſhould ſatisfie God, or become righteous any other way, than by his own endeavour; To be righteous in another, is of Divine Revelation, which till a Soul hath, he cannot let go the principle of ſelf-juſtification.

The next thing to be conſidered will be this, If all men are under the Law, and the curſe of it, under the guilt of the whole law, without all excuſe before God, under an impoſſibility of attaining righteouſneſs or acceptance with God, by the beſt keeping of the law, and yet a natural and ſtrong aptitude to reſt upon the law, and that a Soul may reform and take

up, be strict in obedience, and yet still be under the Law, how then may a soul know whether in the way of his Obedience, he be yet under the Law, and not under Grace? Some Discoveries I shall lay down at present, resolving a fuller discussion of this.

And by the way, know and consider, that though thou art under the profession of the Name of Jesus Christ, and pretendest salvation by him, yet practically and really thou maist be still under the Law.

1. If thou hast never been convinc'd of this close evil in thy heart, of resting on thy praying, and repenting, and endeavouring to keep the Law as well as thou canst, I say, if the Spirit of the Lord hath not convinced thee of it, and of the great danger of it, and so humled thee, and brought thee off it, thou art certainly under the Law as yet.

2. If thou dost not *watch* against this evil, and dost not find a great *difficulty*, not to rest upon a performance of any duty to God, thou dost then certainly rest upon it.

3. If thou art well satisfied, that thou art kept from *outward* gross sins; and the sin of thy nature is not thy *greatest burthen*, mourning under the weight of it, then thou must know that thou art yet under the law.

4. If thou thinkest God will accept of the *will* for the *deed*, if thou dost as well as thou canst in every duty, so as to *accept* thee thereby, as if it had been done perfectly, this also bespeaks thee under the Law.

5. If thou canst not *experience*, how the Lord by the light and working of his word and spirit hath brought

brought thee off thy legal foundation thou waſt building upon, and ſhew'd thee, that ſuch things as thou didſt account *gain*, became but *loſs* unto thee, *for Jeſus Chriſt*, Phil. 3.7.

6. If thou art not troubled about the *Hypocriſie* of thy heart, and not abaſed for it, even in thy beſt performances; then thou art yet upon the bottom of the law, and reſteſt in it.

7. If thou art not moſtly troubled about *believing*, and doſt not find it the moſt difficult work of thy ſoul, if no complaint to God of an unbelieving heart, then thou art indeed a Hypocrite, and under the law.

8. If thou art not humbled to God for the *ſinful mixtures* of thy duties, the deadneſs, diſtraction of them, and ſo feeſt thy acceptance cannot be in them, but in Jeſus Chriſt, then thou reſteſt in them.

9. If thou doſt not give up thy ſelf to the *leadings* of the Spirit, and doeſt not find, that, in the main of thy courſe, thou art *led* by the Spirit, then thou art under the law, Gal. 3.18. *But if ye are led by the ſpirit, ye are not under the law.*

10. If thou art not troubled about thy *inward growth* in mortification of all ſin, and more holy Communion with God, then thou art alſo under the law; One under the law, that is ſomewhat ſtrict and conſcientious, may grow in the bulk of *outward duties*, but not in *inward holineſs*.

11. If thy care be not to live in the ſenſe of thy juſtification by grace through Jeſus Chriſt, and to preſerve the light and peace of a *juſtified ſtate*, which

thou hast been called to by grace; then thou livest in self-justification.

12. If *thy great care* be not, if thou findest it not thy *greatest difficulty*, to be kept a poor empty creature in thy self, and live in the fulness of Christ, If self-fulness, self exaltation, be not the great evils thou watchest against, (at least in some measure, thou art sensible of the roots of them), then thou art yet under all I have been proving, the law, guilt, and a curse; and all thy duties and doings, as I have shew'd, abhorred of God.

Examine thy heart by these particulars over and over, and if by these thou canst not make out that thou hast been, through rich grace, brought off from thy own foundation upon the law, and so come, with much difficulty, to the Gospel-grace, and righteousness by Jesus Christ, and that if thou hadst been let alone in peace in thy former state, thou hadst been certainly damned; sure thou art then as yet void of any interest in the Gospel saving righteousness; thy pretended faith, and hope, and duties, and works, and conscience, all's in vain.

Now the soul that hath the blessed experience of all these, and can say, I have through infinite mercy been brought off my own foundation, and I have found the difficulty of it, I find my heart apt to settle upon my own performances, and 'tis that I would watch against; And I can experience the sin of my Nature the greatest burthen, and cry out of it daily before the Lord; The Hypocrisie of my heart is an abhorring to me, I do find believing the hardest work of my soul, I do mourn under the sinful mixture of my duties, I do give up my self to the spi-

rits

rits leadings, I am troubled about my inward growth, and humbled for the ſhortneſs of it, I would learn more and more to live out of my ſelf for my Juſtification, and to be kept a poor empty nothing for ever before the Lord; if this, I ſay, be thy experience, then thou ſhalt have peace and joy in the Holy Ghoſt; Thou maiſt rejoice in a juſtified eſtate, Chriſt, his Righteouſneſs, Grace, Spirit, Heaven are thine.

Having now laid open the Sinner, as under the Law, excuſeleſs, guilty and under Condemnation, under an impoſſibility of obtaining righteouſneſs and acceptance with God, by the beſt endeavours to keep the Law, I would now ſet upon the opening the Goſpel-Righteouſneſs, by Jeſus Chriſt, through which only a poor condemned ſinner can find acceptance; but that I conceive it firſt needful to ſpeak a word to thoſe words in the cloſe of the 22 *verſe*, (viz.) *for there is no difference*; which may further help on the conviction we have been upon.

The *Jew* might object to the Apoſtle thus; you by your Doctrine ſeem to conclude *all* under the Law equally, and under guilt; you make no difference between us *Jews* who have the Law, and endeavour to keep it, and the open profane Gentiles and ſinners; In this, you do us wrong; No, ſaith the Apoſtle, *There's no difference*, you who *in part* keep the Law, are under the ſame condemnation as others; That which I ſhall lay down, will be this.

Obſerv. There is no difference between the moſt prophane perſon, and the righteous and ſober, as to juſtification or condemnation by the Law.

I mean this; The juſt ſober man, as to his keeping

ing of the Law outwardly or in part, is in as damnable estate as the profanest wretch in the world. This will hardly go down, but 'tis most clear from the Apostles words, read unto you, and hath been in part proved, by shewing all the Sons and Daughters of *Adam*, Jews and Gentiles, sober and ungodly, all, under the Law.

But a little further to prosecute this Doctrine; for, where a man or woman, who hath lived honestly or soberly in the eye of the world (but yet out of Christ) convinced that he or she were in as bad and damnable a condition as any great sinner in the world, it might be a startling to them, and a means through the Spirit's working, to bring them off their vain confidence, and to lead them to Christ.

Now that I may clear this, let us first consider, what it was that might difference the sober *Jew*, from the prophane Idolatrous Gentile; it being the same, which, such as conceive themselves sober harmless people in this day, do put confidence in.

1. The *Jew* was *Circumcised*, which was the first Ordinance of the Old Testament-Church, as Baptism is of the New, and it doth appear this was much insisted on by the *Jew*, by what the Apostle speaks, *Rom.* 2. *verf.* 18, 19. For *he is not a* Jew *who is one outwardly, neither is that Circumcision which is outward in the flesh, but he is a* Jew *which is one inwardly, and Circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.*

2. They had the Scriptures of God, Rom. 3. 2. *Unto them were committed the Oracles of God*; which indeed the Apostle calls an *Advantage*, (in the same place)

place,) as it might be a means to lead them to the knowledge of God, and to the Promiſe of Jeſus Chriſt, but no advantage at all, (as to the meer having them read and opened, and in a general faith, believing them) as the more to *juſtifie* them in the ſight of God.

3. The Jews were under the *publick Service* of God, ſuch as was ordained by God himſelf, *Rom.* 9. 4. 5.

4. They were for the moſt part righteous to men and ſober, and blameleſs in the outward man; *Ye indeed are they which are righteous before men*; as the Lord often ſpeaks of them; Now 'tis moſt clear, that theſe things did not difference the Jew, as to acceptation with God and Ieſus Chriſt, from the moſt profane ſinner; for the Lord Jeſus Chriſt rejected theſe and call'd to himſelf Publicans and Harlots, and tells the Jews that ſuch ſhould *enter into the Kingdom of God before them*, Matth. 21. 31. As might be further inſtanc'd in the caſe of the Phariſee and Publican, *Luke* 18. 9.

Now the Reaſons of this point have been before hinted, namely that a meer ſober man under Chriſtian Priviledges, is no more accepted with Chriſt, nor in any nearer capacity to come to Chriſt, than the greateſt ſinner; becauſe one ſin puts a man under the condemnation of the Law, as well as a million of ſins againſt it; one felony condemns a man as well as a thouſand, and the malefactor muſt dye, by the Law, for it. All the good a man doth, will not be *imputed* to him, if he be found a tranſgreſſor in one part of the Law, *Ezek.* 18. 24. All men come ſhort of the glory of of God, in the fulfilling of the Law,

Law, and he that falls short but in one mile is in as bad a case as he that falls short twenty miles; Jesus Christ accepts of no man for his righteousness but as a Sinner, nothing else but a Sinner; so that still the case of a just man, in reference to the Law, is as dangerous as the greatest sinners in the world.

Use. A little further to press this; you who are baptized, have a general belief of the *Scriptures*, are under part of the publick service of God, are just and harmless as to men; but yet are under the *power* of *Unbelief* and see it not, are not born again of the Spirit, are not in Christ Jesus: you who rest satisfied in such a condition, and think your hope for Heaven well-grounded, and will not be beaten off it, I must tell you, and 'tis proved unto your Consciences from the Word of the Lord, that *there's no difference* between you, and the vilest sinners in the Country, as to your acceptance with God: Though it be thus with you, yet, as you have been shewed, you may be under the Law, condemned for one transgression: and what can you be more than be condemned? Neither doth all this, as in it self, any more prepare you for Jesus Christ: And therefore let all the Convictions, Arguments, Demonstrations we have produced from the clear light of the Word of the Lord at last prevail with you, that you who thus *satisfie* your selves, because you are baptized, believe the Scriptures, frequent the service of God, are just and sober, therefore it is well with you, and you will trouble you selves no further in the matter of your Salvation, that the estate of your Souls is as unsafe and desperate, how secure soever, as the vilest Drunkard in the Country.

Therefore

Therefore, let this Conviction have force upon your Conſcience, that you muſt come anew to Jeſus Chriſt as a *meer ſinner*, having nothing to commend you to him.

Say, from the Light of the Word, Though I have thus ſatisfied my ſelf, pleas'd my ſelf, in theſe Duties and outward Priviledges; yet *there's no difference* between me and the vileſt ſinner, in order to my acceptance with Jeſus Chriſt. Nay, if this Conviction take upon thee, thou wilt ſay to the glory of God, and thy own Confuſion; If there be any difference, 'tis that thou art the greateſt ſinner, having mock'd the Lord, reſted in out-ſide ſervice, dealt hypocritically with the jealous God, offered him abominable ſacrifice, and therefore fit to be abhorred of the Lord for ever: Oh! that this might be the poſture of thy Soul! and ſo thou mayſt come and lie proſtrate at the feet of Jeſus Chriſt, crying, oh! no more, no more, a righteous perſon! but a ſinner, a guilty ſinner, a condemned ſinner, a poor blind, naked ſinner; nothing elſe but a ſinner! Away with all my former confidences, tear them from my heart, Lord. Now Lord Jeſus I caſt my ſelf upon thee! Oh! let me creep unto thy bleſſed feet! Oh! I come to thee: not becauſe I am righteous, (for I would abhor my ſelf for ever in the thought of it) but as a poor periſhing ſinner, the worſt of ſinners, an hypocritical ſinner: Oh! that I could take hold of thy *righteouſneſs*, to cover my naked Soul; I expect it only upon the account of thy *Free-Grace*; Oh Lord I come unto thee, do not, do not reject me.

And thus have I been endeavouring to lay the ſinner before Jeſus Chriſt in ſuch a poſture; having

proved

proved him, under the Law, excuseless in his transgressing of it, guilty before God, under an impossibility of reaching to an acceptance with God, by the best keeping of the Law; laboured to beat him off such props and confidences, that the Heart naturally cleaves to, and stript him of all, naked as *Adam*, when he had sinned before the Lord, as *nothing else but a Sinner*, which is that I have driven at. I now come to speak of the way of a poor Souls justification, and acceptance with God, by Jesus Christ, as the Lord shall assist, to the capacity of the weakest.

ROM

ROM. 3. 24.

Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt, &c.

I Am now come to open the Goſpel-righteouſneſs, wherein a poor ſinner finds acceptance with God; which in *ver.* 21. of this third of the *Romans*, is ſaid to be *now manifeſted*; that is, more fully manifeſted by the Revelation of Jeſus Chriſt in the Goſpel, being witneſſed (before) by the Law and the Prophets, *Even the righteouſneſs of God, which is by the Faith of Jeſus Chriſt unto all, and upon all them that believe*, ver. 22. called, the righteouſneſs of God; *namely*, that, whereby God doth only juſtifie and accept of a Sinner, wrought forth by the obedience of Jeſus Chriſt, and made over and *imputed* to a poor Soul that doth imbrace it by *Faith*, whether Jew or Gentile, outwardly righteous or profane: all that ever come to God, muſt come this way, and ſtand before him in this *Righteouſneſs*, or periſh for ever: which I ſhall begin to open from *ver.* 24, 25.

1. *Being juſtified freely by his grace, through the Redemption that is in Jeſus Chriſt.*
2. *Whom God hath ſet forth to be a propitiation through Faith in his blood*, &c.

We

We have endeavoured, in the former Discourse to go along with the Apostle, in proving, that by all the Deeds of the Law, all the best Obedience that a sinner can reach unto, he cannot be justified before God, neither in part, nor in whole, that your good deeds will not procure pardon, nor poise down your sins, but all, by the Law, equally under condemnation.

Of what importance then is it for poor condemned souls to be well acquainted with, and really and practically invested in that way of justification, that God in infinite wisdom, mercy, and love, hath set forth in the Gospel, which is that I now design.

The Apostles arguing is thus: If all fall short of righteousness, and acceptance with God by their own obedience: If all have sinned, and come short of the glory of God, then are all, and that equally, condemned: If so condemned, then acceptance with God, and justification, and remission of sins must come in another way: The Rise and Fountain of which, must necessarily be Gods free mercy and grace: If made righteous, it must be in the *righteousness* of another, wrought forth by *another*: Justice must be satisfied by *another*, a price paid to God for a sinners redemption by *another*, which is Jesus Christ, blessed for ever.

From the words then, I shall first lay down this plain Observation, *viz.*

Observ. *Gods free mercy and grace is the first Fountain of any sinners salvation*; or, *'Tis upon the account of Gods free grace that any sinner is saved.*

Thus

Thus runs the current of the whole Goſpel, the main deſign of the Goſpel being to glorifie the riches of Gods Free-grace by Jeſus Chriſt. Among many other Scriptures, the Apoſtle doſt moſt convincingly diſcourſe in *Rom.* 5. from the 15th to the end; ſetting the Free-grace of God unto Juſtification, in oppoſition to a ſinners condemnation; *But not as the offence, ſo alſo is the free gift; for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jeſus Chriſt, hath abounded unto many.* To the ſame import run the reſt of the verſes, *The free gift of many unto Juſtification, much more they which receive abundance of grace and the gift of Righteouſneſs, ſhall reign in life by one, Jeſus Chriſt:* All of *Grace*, and of *free-gift*, *abundance of Grace*, from firſt to laſt; *That as ſin reigned unto death, ſo might Grace reign through Righteouſneſs unto eternal life by Jeſus Chriſt our Lord*, verſe the laſt. So the Apoſtle in that Epiſtle to the *Epheſians* wherein the Doctrine of Grace is bleſſedly given forth, drives all the *ſpiritual bleſſings in heavenly things in Chriſt*, mentioned *Chap.* 1.3. &c. to this bleſſed *Fountain*, *Chap.* 2.4. &c. *But God who is rich in mercy for his great love, wherewith he loved us, even when we were dead in ſins hath quickned us together with Chriſt (for by Grace ye are ſaved)* ſo verſe 7. *That in the Ages to come, he might ſhew the exceeding riches of his Grace*; and ver. 8. *For by grace ye are ſaved, it is the gift of God.*

Therefore the invitation of the Goſpel to ſinners runs upon this ſcore; *Ho, Every one that thirſteth, come to the Waters of Life*, Iſai. 55. 1. And, *Whoſoever*

will, let him come to the Water of life freely, Revel. 22.17.

I might illustrate this in all the particulars of a sinners salvation, God's fore-ordaining and choosing any to salvation, 'twas *to the praise of the glory of his grace*. Eph 1.5,6. The gift of his Eternal Son Jesus Christ, from free love and grace, *John* 3.16. The New Covenant, and all the Promises of it, freely given out for his *own Names* sake. *Ezek* 36. Eff. Actual Calling, from free grace, 2 *Tim.* 1. 9. The gift of Faith, actual Justification, *Tit.* 3. 7. Sanctification Perseverance, Eternal Life and Glory, all flowing from the same fountain of Free-grace: Some Reasons of the Design of the Blessed God in this, may be gathered from the Scriptures:

The Free-grace of God is the Fountain of all, in any sinners salvation;

1. Because, *There is nothing in the Creature that may move God to save him*: Nothing at all, All we know or do, could not move God to mercy, *Deut.* 7,8. *The Lord did not set his love upon you, because you were more in number than any people, but because he freely loved you*, &c. *Not for your sake do I do this*, &c. Ezek, 36.32.

2. As God saw nothing in him, so the sinner is *able to bring nothing to God*, to draw out mercy of his own, Therefore, saith the Lord, *Isa* 55.1. let him come without his price: As the sinner lost all his good: so he can procure none anew to bring to God that may in the least move the heart of God to give out more to him.

3. If it were not all of grace, *then the Creature would have occasion of boasting*; but the Lord in infi-

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nite wiſdom, ſo laid the Project of a ſinners Salvation, that no Creature ſhould have the leaſt ground of boaſting: So the Apoſtle having given out the Doctrine of grace in this Scripture we are upon, draws this concluſion, *ver.*27. *Where is boaſting then? It is excluded* &c. So in the 1 of *Cor.*1. 29. the Holy Ghoſt lays down this as the main ſcope of God in the Goſpel: That, *No fleſh ſhould glory in his preſence*, Therefore Salvation is all of grace, of Free grace.

4. If it were not ſo, *The glory of God would not be ſo great in the Salvation of a ſinner* 'Tis now ſo laid, that all might be, *to the praiſe of the glory of his grace*, Epheſ. 1.6. It being the higheſt piece of glory, that the Wiſe and Bleſſed God did ever deſign unto himſelf, that his free, rich, abundant, infinite grace, might be made known in the Salvation of a Sinner: *That he might make known the riches of his glory on the Veſſels of Mercy, which he had afore prepared unto glory*, Rom.9.23.

Uſe 1. If Gods Free-grace be the Fountain of all in a poor ſinners Salvation, then let it eſtabliſh our judgments in this Doctrine: Therefore God had no reſpect to any fore-ſight of Faith or Works in the Creature; God had no reſpect to the freeneſs of his Will, for he knew he had none: God had no reſpect to any conditions to be wrought in us; but all he did, and doth, was from abſolute Independing grace: Nothing moved him but his own Free-grace. The ſame Free-grace that pardons, *gives*, and *works* all in us; All from the ſame Fountain.

2. If all be of Free-grace, then there is no *meritorious-procuring* Cause in us, that *moves* the Lord to mercy: Now the contrary is naturally rooted in our hearts; poor Souls are most apt to conceive, that if they can grieve for their sins, repent, and reform, this will sure *move* God to mercy and pardon A most dangerous snare, from which a Soul, after much conviction, is hardly wrought off: Now, though God in the way of a sinners Salvation, hath promised to give Repentance, *Act.* 5. 31. and a *Spirit of mourning for sin:* yet a poor soul must take heed that he make not this a *procuring* cause of Pardon: Many a Soul sticks here, before *emptyed* of himself, even of his very repenting, and so come for grace and mercy, upon the account of the Free-promise only: How many a Sinner might have been saved, if he would have been saved *freely*?

3. If God hath so laid the Design to save a Sinner freely, then how great, how just is the Condemnation of guilty sinners that will not hasten in unto it: how could the Lord have laid it more *freely* than he hath? Oh that any sinner, for ever condemned to Hell without it, should withstand it! Why sinner? Shall the blessed God, that might have much glory in condemning thee to all Eternity, be willing to save thee freely; and wilt thou not come and bow unto him and accept of it? All the contempt of God in all his holy Commands, is not like this, to turn the back upon *Free*-Mercy, *Free*-Salvation: This will be the Worm that never dies to any of your Souls that shall not come into, and rightly accept of Gospel-Salvation, that you might have been saved freely, have had grace, remission of sins, Jesus Christ, the Spi-

rit, Eternal Life freely, and yet turned your backs upon it? But you may demand, How is it that any sinner doth so? What is it that causeth any Soul to forego Free-grace and mercy when held out unto him; that we may beware of such hinderances?

I will therefore shew you such Hinderances that keep Souls from accepting of Gods free grace in Jesus Christ, when held out unto them.

2. *Wilful Obstinacy*, Joh. 5. 40. *Ye will not come unto me, that you might have life*, *Ye will not*; such is the stubbornes and rebellion of the heart of a sinner, that he will not, as we speak because he will not: to such a height hath sin raised the heart of the rebellious children of men; for, every natural man, till made sensible of unbelief, thinks he hath Power of himself (though he hath not), but his Rebellion lies in his Will: *I would have gathered you, and you would not*, Mat. 33. last.

2. A sinner doth not accept of Free-grace, *because he stands upon his self-justification*, he will not be perswaded he hath so much need of all Free-grace, as the Gospel discovers; as hath been shewed at large; though he hath sinned, yet also he hath obeyed, and so he puts one against the other, his obedience against his sin, and so hopes to get that mercy he hath need of. And upon this ground, more sinners, even that profess the Name of God, do miss of Heaven, than any other in the World, 'Tis not so easie a matter to submit to Gods Free-grace alone, as many do imagine: Upon this Snare, many of the Jewish Professours of Christ fell short; as 'tis clear

from the Epistle to the *Galathians*, and did frustrate the grace of God.

3. A sinner hath a secret thought of *making God satisfaction*, by his sorrow and amendment, and so makes void the Free-grace of God: 'Tis the easiest thing in the World to put up legal sorrow, and a mendment of life to God, as that which may make God amends; yea to make an *atonement* of every Duty, which is the closest and most desperate evil of the heart: so did the Jew by his sacrifices and obedience, which caused the Lord to pronounce them, *That his soul loathed them*, Isa. 1.

4. A sinner doth not savingly close with free grace, *from secret pride of heart*, he would not be found so poor and helpless, so unrighteous & ungracious, as to be beholden to free mercy for all; Many persons will rather starve than beg, than live upon another mans mercy: 'tis so between a sinner and the Lord, till God humble him, he'd rather venture Hell than come and acknowledg utter Condemnation, nothing but sin upon him, and so stoop to free mercy.

5. The sinner stands off from free-grace, *because he will make his own terms*: he will *condition* for his carnal ease, his self-interest, his bosom lust, the love of the world, and hopes God will allow him his terms, which he proposeth to himself; and herein he is ruined. Now God hath drawn up the tenour of his free grace in the way of a Covenant, and though there are no conditions left to the creature

ture to make good on his part, by his own power, (for that will eaſily imply a ſelf-ſufficiency in him, and is abſolutely derogatory from the grace of God in the Goſpel-Covenant,) yet God hath drawn up (as I may ſo ſpeak) what other good things he will beſtow on the ſubjects of his free-grace, Namely, The Law to be new written in their hearts, the gift of the Spirit, Newneſs of heart, with the making good of all thoſe promiſes, in a degree, that hold forth holineſs and new obedience, which muſt accompany the free pardon of ſins, and make indeed the free grace of God more glorious; Inaſmuch as when he pardons them he will ſave them from the ſervice of ſin, work his Image upon them, bring them to a bleſſed conformity to himſelf: which conſider'd aright, ſweetens and heightens the free-grace of God, and makes the terms of it more bleſſed; In a word, Mercy and Holineſs muſt go together, A Saviour and Sanctifier: which a ſinner from the curſed love of eaſe and ſatisfaction to his luſt ſticks at, and ſo comes not up to Gods terms, (which are bleſſed and holy) and ſo miſſeth of grace and mercy for ever, becauſe he chooſeth ſin rather than holineſs.

6. Yea a ſinner (and I ſpeak all this while of ſuch as pretend to an intereſt in free mercy) miſſeth of this grace, *becauſe he takes up the terms of God, in his Covenant grace in his own ſtrength*, will repent and come up to new obedience before he comes to the promiſe, to the free grace of God for it; which is alſo a dangerous ſnare. A ſinners firſt work, (being convinced as we have opened), is to throw him-

self upon the free grace of God, for all, to give all, to work all, and to follow God by vertue of Promises, of such good and Grace as the tenour of the Covenant holds forth; 'Tis an usual thing for poor Souls first to think to convert themselves, make themselves holy, and then come to God, and Jesus Christ, this is an indirect course, Oh! a poor Soul must begin at the Foundation of Gods free Grace, for Christ, for Pardon, for the Spirit, for Conversion, for Holiness, for all, as held out in Promises, and then the work will be sure and prosper, and nought shall hinder it.

7. Sinners fail of this free Grace of God, from a neglect and a sleighting of it, *Hebr.* 2. 3. *How shall you escape if you neglect so great Salvation?* Sinners do hear that, though they are sinners and condemned in a damnable estate, yet Jesus Christ will save them; if they will come unto him, fit them for Heaven, and do it himself for them, and in them: yet through a desperate folly, security, and careless temper, the heart being in a dead sleep, they wretchedly neglect it.

8. From the power of Unbelief, which they are under and see it not.

Thus have I shewed those special hindrances that cause poor Souls that hear of Gospel-grace to withstand it, and for ever to miss of it.

Oh that this word of the Lord might find you out, and might be as a glass to shew you your own hearts; you who by a wilful obstinacy have withstood the Gospel-calls hitherto, Oh, now fall down before

before the Lord, and cry, I yield, I yield, thou bleſſed *God*, thy Patience, thy freeſt Grace hath overcome me; Lord take away a rebellious obſtinate heart from me: Ah Lord! Thou haſt waited to be gracious; and Chriſt, and Mercy, and Heaven have been offered to ſo vile a Wretch freely: Now, Lord, I throw my ſelf at thy feet, a thouſand Hells are too good for me: but if grace, infinite grace be free, there's yet hope for me. If there be not grace enough in Heaven for me, let me go to the depth of hell: but, Lord, I take hold of thee, I deſire to do it. Oh, do thou take hold of me, and I ſhall not periſh.

You who have ſtood upon your terms, and hoped you had righteouſneſs enough to cover you, and *God* would look upon that, and not upon your ſin, you are the moſt abominable in God's ſight: you, who ſecretly in your hearts think your ſorrowing and reforming, makes God amends: you who have wrapt your ſelves in theſe Cobwebs, and through pride of heart, will not lay them down; Oh, if thou wilt have mercy, thou muſt have all in a way of mercy and grace, all freely, or nothing at all: ſee all thy righteouſneſs made void by one ſin againſt the Law, and therefore curſed and condemned by it; therefore thou haſt no Plea but free mercy and grace: O lay down all thy other Plea, they will never be heard in Heaven! and now cry out, O 'tis of grace! proud ſelfiſh Wretch that I have been; 'tis all of free grace, if ever I am ſaved: If God cannot pardon freely, beſtow Jeſus Chriſt freely, I am undone for ever: Oh the wicked cavillings of my heart this way and that way! O there's nothing,

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nothing but infinite misery to move mercy! All my goodness is an accursed thing as from my self: there's an infinite Fountain of sin and self-righteousness in men: Oh could I come to an infinite Fountain of grace! Thus thou wilt come to God, when he shall smite thy heart. Which now look up unto him to do.

You who have been making your own terms of ease, and lusts, and world; Oh render up your hearts to the gracious blessed, holy terms, that God proposeth: Why shouldst thou not be willing to be made holy? Why should not the Lord rather rule thee than sin and the Devil? What more beautiful and glorious than the Image of God? Oh accept of Holiness with Mercy, through the Lord Jesus Christ! Come unto him for both; be willing to be set apart for God, a Vessel purged and sanctified for his use, and thou shalt behold the face of God shining upon thee; and whatever is laid up in Christ, in Promises, in Heaven and Glory, shall be thine.

You who have thought to make your selves holy, and then come to Christ to be justified: be convinced of your great errour, and now come as *sinners* to Jesus Christ to be justified and sanctified in him, and see all grace laid up in Jesus Christ for such as come unto him. Say, Oh blessed Lord Jesus, I cannot fit my self for thee! If thou canst not accept me as a poor undone helpless sinner coming unto thee, I never expect a blessing from thee.

And you who have sleighted this free, rich and glorious grace, see what you have done, and be abased for it; see how you cast back mercy upon the face

face of God, who would freely be reconciled with you, paſs by all the grievous injuries you have done him, enter into a Covenant with you, beſtow his Chriſt upon you, fit you for communion with himſelf here, and for ever: and all this you have ſleighted, and yet muſt unavoidably be for ever damned without it: Sinner, who can plead for thee, when thou ſhalt go on to deſpiſe, neglect, ſlight ſuch grace? To hell, without pity of God, Angels, or Men, when freeſt mercy and grace ſhall be ſlighted.

I do therefore ſtand this day in the Name of Jeſus Chriſt, to acquaint you, that he will ſave you freely if you will come unto him, be your ſins what they will, ſo you come not as righteous but as ſinners to him; ſo you take his Righteouſneſs to cover you, and his Spirit of grace to unite you to him, and make you holy, and will give up your ſelves unto him: All which he will help, if you will come and cry to him; yea, if you can not come, he will draw you: if you are unwilling, he will make you willing: if you have no heart, he will *give you heart:* What more? Wretched man or woman, that ſhall ſtand off one moment longer! Is not Hell too good for thee, if thou ſhalt now turn thy back upon ſuch grace? Let me have your Anſwers this day: Let me know that ſinner that will go home reſolved to be as *careleſs* as he formerly hath been, as well-opinioned of himſelf, as much reſolved againſt Holineſs as thoughtleſs of being damned, if he with-ſtand the Lord in his Free-grace one day more? Oh! Will not your hearts ſtir? dead, ſtupid ſouls! Shall God's Free-grace, his Chriſt, go a begging this day, and will not a ſinner come up to his terms? Old ſinners, that are going

ing into the grave and Hell too, will not you accept of Free-grace, of Christ, the Spirit, this day? that are upon upon the brink of the grave and everlasting burnings, and have many a thousand sins yet unpardoned? Is all this nothing to you? but rest in a blind hope of mercy, without coming to Jesus Christ, without care of being made holy, and fit for Heaven: Oh you have been fast asleep in sin, deceived by your own hearts, abused by the Devil forty, fifty, sixty years. Is't not time for you to bethink your selves, to go and cry to the Blessed God; Oh, Grace, Pardon, Christ, Heaven upon any Terms! My righteousness I have trusted in, are poor Cobwebs, my Confidences vain; Oh, for a drop of free-mercy and grace, from that Ocean that is in in God, and 'twere better than all I have done for Heaven yet: Oh Lord! Now, now I come to thee; Is there free-mercy and grace for one that hath slighted it? Yea, though thou hast gone on frowardly in thy own heart, yet he can heal thee, *Isa.*57.17, 18.

And you that are younger, 'tis a desperate thing now in times of Gospel-Light, when it glares upon your faces, to shut your eyes, to go on in the way of your own hearts, to slight Gospel-Grace, to harden your selves, and cry, Hereafter, hereafter. Alas! thou knowest not what shall be on the morrow; the Thread of thy life is quickly cut with a stroke from God. Beside, to go on long from year to year, against the loud and frequent Call of Jesus Christ, against Convictions, that thou shouldst do otherwise, is the way to be given up to utter hardness, and the Lord to move upon thy heart no more. There's a day of grace to every Soul, which if he suffer to set and

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go down upon him, he is irrecoverably loſt for ever: Look to it, you younger men and maidens, that have yet no work upon you; that are the ſame you were, under the means you have lived; that have not the Spirit of grace and mourning upon you, when others are praying and wreſtling with the Lord, and taking the Kingdom of Heaven by violence. Oh up, and be ſtirring, the day of grace hath ſhined long upon you: Hold out no longer, *Come, come, come,* you careleſs Sons and Daughters, and the way is open to you: the door of Free-grace is open, Chriſts Arms are open; you may be ſaved and bleſſed for ever, if you come in, now you are invited; I can take no excuſe: *Come* or ſay, I am reſolved for Hell, and to venture the utmoſt in the condition I am in: Oh bold and fearleſs Atheiſm! What ſhall I ſay to thee, if that be thy Reſolution? But I cannot be ſo anſwered: Say, you ſinners, as if I ſhould name you; Are you for Heaven, or Hell; for Free-grace, or your own patcht-up righteouſnes; for carnal eaſe, or any Pains for Heaven; for your Luſts, or for Holineſs; for Jeſus Chriſt, or the Devil; let thy heart anſwer in good earneſt this day.

Now ſhall I, at leaſt, have this Anſwer: Hold! I am reſolved for the Free-grace of God, for the Lord Jeſus Chriſt: If all the ſinners in the Congregation, yea in the World, ſhould turn their backs upon him; The Word of the Lord hath overcome, Oh Lord Jeſus, may I come ſuch a Wretch as I, come! Yea, ſaith the Lord Jeſus, *Rev.* 22.17. *Whoſoever will, let him come.* Grace is as free as ever it was: Say then, Oh Lord, I come, draw me, and I will come: Into the Arms of Free-grace I throw my ſelf: my Righteouſneſs

teousness is an abominable thing: Ah! a Christ upon any terms; Oh let, let me creep unto thy Blessed Feet; let me have the lowest Room in thy Heart; Take what way thou wilt to purge me, so I may but get well unto thee. Now Lord, as much holiness as thou wilt; let thy precious blood wash me all over. Well, go thus, and acquaint the Lord Jesus with it from day to day: wait, he will speak to thee, love to hear more from him, and of him in his Gospel, and thou biddest fair for Heaven; yea, there will presently be joy in Heaven for thee.

In a word, I protest against you in the Name and Authority of God, and the Lord Jesus Christ who hath sent me, if you shall withstand the grace of God in Jesus Christ, freely most freely offered you, I shall be a Witness against you; and if any sinners in the World shall be certainly damned, you are they, who neglect this great Salvation; 'Tis come to this, I would, saith Jesus Christ, and ye will not. What ado to have a sinner that's sinking to Hell, to come to the Lord Jesus Christ to be freely saved? What should a guilty sinner do, but come to a free Saviour to be saved, and accept of his terms (which are so blessed) with a thousand hearts if he had them? Now say, how am I straightened, till I get to him; I would go and weep my heart out to him, had I a heart to do it.

Now I leave what hath been spoken to the good pleasure of God, and the work of his Power, who is able to send away every Soul trembling, and resigning up themselves to him.

Only a word to any poor humbled doubting soul, that thinks infinitely well of all this, but saith in his

his heart; All this grace is too good for me, I have ſinned againſt it, and ſlighted it; I fear, whether ever I may be accepted. Oh remember and conſider, that *Grace* were not *Grace*, if 'twere not free; God can ſave a ſinner *freely*; that's enough to ſtay thee; yea, though thou haſt ſlighted grace, (as where is the Saint but did ſo? before effectually called,) yea God *will* ſave a ſinner freely, that will come by Jeſus Chriſt unto him. *He will:* What would'ſt have more? Do not ſtand reaſoning thus: but, if thou art a ſinner undone without him, caſt off from thy own Confidences; go to him, in the Name of God, and believe him upon his own Word: ſay, I take thee, Bleſſed Lord, upon thy own Word: Thou ſayeſt, *Whoſoever will, let him come:* and, Lord, therefore I come; I durſt not come, were I not invited freely; and if I muſt be ſaved freely, if ever, then thou art to beſtow all, work all, begin and perfect all; Oh bleſſed Lord, I come unto thee for it; go and do thus, and thou ſhalt be comforted, and rejoyce in his Salvation.

I might alſo here preſs bleſſed Souls, who have been drawn to Jeſus Chriſt, and overcome by Free-grace to do it, to live in the admiration of that grace, and to be low, and poor, and emptied in your ſelves, in the abundant ſenſe of it all your days: Let your enjoyments and attainments be what they will, be it known unto you, that by grace ye are ſaved; and you had, and have as much need of it, as any ſinner in the World: God's Deſign, in ſaving you: was to glorifie Grace; and it muſt be your Deſign alſo here, and for ever.

Having thus opened, in ſome meaſure, the grace of God

God to be the Fountain of a sinner's Salvation, I shall now proceed to discover the way of the conveiance of this grace; which is by Jesus Christ: (being justified freely by his grace, through the Redemption that is in Jesus Christ) though God resolved to bestow grace upon such as shall be saved freely; yet in a way of his own most wise and blessed Designing, by his Eternal Son Jesus Christ, to whom this Dispensation of Grace was committed; which I shall further open in this Doctrine: Namely,

Doct. All that Grace and Mercy which GOD gives out freeely to sinners, is conveied to them by his Eternal Son Jesus Christ.

I might be abundant in the proof of this: See in that 5th of the *Rom.v.*17. 21. —— *Much more they which receive abundance of Grace, and of the gift of Righteousness shall reign in life by one Jesus Christ.* And vers.21. *That as sin hath reigned unto death, even so might Grace through Righteousness unto Eternal Life by Jesus Christ our Lord:* All the grace that should reign unto Life is given out by one *Jesus Christ. The Law was given by* Moses; *but Grace and Truth came by Jesus Christ*, Joh. 1.17. All the Treasures of Grace were laid up in him; and therefore he saith of himself, *Matth.*11.27. *All things are delivered unto me of my Father, and none can come unto the Father but by me*; which he makes as the great Argument why sinners should come unto him, *vers.* 28. Now so far as the Lord hath revealed the wise and holy Counsels of his heart in his Word unto us, let us inquire into the Reasons why he took such a way to give all his grace to the children of men.

Reason

Reaſon 1. The firſt is this, That as mankind loſt all in the Fall of the firſt *Adam*, as he was a publick perſon, repreſenting all that came of him: ſo it was the Wiſdom of God in the recovery of loſt-man to bring forth another perſon that ſhould be fully ſtockt with Grace and Righteouſneſs; as a publique perſon to repreſent all the Elect unto the Father: upon which account Jeſus Chriſt is called the *Second Adam*, 1 *Cor.* 15. And the Apoſtle ſets the firſt *Adam* in his offence unto Death, and the Grace and Righteouſneſs of Jeſus Chriſt, as the Second *Adam*, one againſt the other, *Rom.* 5. 15. 16, &c. *For as by one mans Diſobedience many were made ſinners, ſo by the Obedience of one, ſhall many be made righteous*: And ſo the Apoſtle ſets the Life, Grace, Righteouſneſs of Jeſus Chriſt, as the *Second Adam*, againſt the Death, Condemnation, Diſobedience of the firſt man that ſinned in the 7 laſt Verſes of that Chapter. And herein the Wiſdom of the Father is moſt excellently ſet forth, and the ground of Conſolation to Believers laid upon a moſt ſure Foundation; That whatſoever they loſt in the *Firſt Adam*, they recover with *much more* abundance in Jeſus Chriſt; for ſo the Apoſtle hath [that *much more*] in the Scripture mentioned, three or four times; that Saints may ſee how abundantly compleat they are in Chriſt.

Reaſ. 2. All Grace is conveyed by Jeſus Chriſt, becauſe there needed a perſon to ſtand between GOD and Sinners, as a *Mediator* to work forth Reconciliation between them. Now who was meet but the Lord Jeſus Chriſt to undertake this? He being the Eternal Son of God, equal with God, was near unto

God. A meer creature was infinitely unfit for ſuch an undertaking: and he being alſo the Son of man, cloathed in the nature of man; he thus partaking of the nature of God, who was to be appeaſed; and of the nature of Man, who was to be reconciled, he became a moſt meet Undertaker of ſo glorious a *Work*; Whence he hath that bleſſed Title given him of *Mediator*: *Jeſus the Mediator of a New Covenant*, Hebr. 12. 24. *There is one God, and one Mediator between God and Man, the Man Chriſt Jeſus*, 1 Tim. 2. 5.

3. God reſolved that his bleſſed Son Jeſus Chriſt ſhould have the *Honour* in this bleſſed Tranſaction, to convey his Grace to loſt Sinners, *James* 5. 22, 23. *That all men ſhould honour the Son*: So the Apoſtle fully, *Col.* 1. 16, 17, 18, 19 20. *All things were for him*, And, *that in all things he might have the preheminence*, &c. *For by him, and to him, and for him are all things.* This Honour the Father committed to the Son, to bring about this great Contrivance of bringing Man back again unto God.

4. God letting out his Grace by Jeſus Chriſt, renders his love more *abundant* and *acceptable* to poor Sinners, *John* 3. 16. *God ſo loved the world, that he gave his only begotten Son*, &c. So loved it, that he could not give forth a greater manifeſtation of his love. Now the Father purpoſed to render his love to ſinners, by the gift of his Son, moſt full and glorious; and therefore gave him out of his Boſom, and all the Riches of his Love and Grace by him.

5. This way of the Father's diſpenſation of Grace by his Son Jeſus Chriſt, hath rendred the Grace of God moſt *ſure and unchangeable* to his own. The Co-

venant

venant of Grace being now established between the Father and Jesus Christ; Jesus Christ being the Undertaker in it for all the Father gave him; it is certainly founded upon a sure Bottom; This was the Fathers Promise, *Isa.* 42. 6. -----*I will give him for a Covenant to the People.* Jesus Christ, as a common person, did represent all the Elect in the Covenant, as the first *Adam* in the first Covenant did represent all his; and Jesus Christ did undertake to bring them to God, to bring them into the Covenant, and so to estate them in all the Grace, and Mercy, and Blessing of it; Therefore the Mercies of the Covenant are stiled, *The sure Mercies of David, Isa.* 55. 3. As a Type of Jesus Christ, coming of the Seed of *David:* wherein is set forth the excellency of the New Covenant, the whole Transaction of it intrusted in the hands of Jesus Christ, and therefore not one drop of the Mercy of it, can ever fail those that are taken into it.

6. By the giving forth of Jesus Christ the whole of Gospel-Salvation is rendered more glorious; The Wisdom, Justice, Holiness of God, as well as Mercy and Love do shine forth in Jesus Christ: And therefore the Gospel-Mystery is styled, *The manifold Wisdom of God*, Ephes. 3. 10. Every Attribute of God is glorified in the giving out of Jesus Christ.

7. Yea, had not God taken this way of making out himself by Jesus Christ, the world had dwelt in gross darkness of him; Therefore Jesus Christ is stiled, *The Image of the Invisible God*, Col. 1. 15. *The express Image of the Father*; *The brightness of his glory*, Heb. 1. And in 2 *Cor.* 2. 6. *The light of the knowledge of*

he Glory of God, is said, *to shine in the face of Jesus Christ*. The Creation is but a dark shadow of the glory of *God*, as to what is revealed of *God* in the manifestation of *Jesus Christ*. There are the *Footsteps* of *God* in the Creatures: but his Character and Image in his Blessed Son *Jesus Christ*.

8. There could not have been access to *God*, but by *Jesus Christ*; *for through him, we both have access by one Spirit unto the Father*, Eph. 1.18. How could polluted Dust draw nigh to the absolute Majesty and Glory of *God*, had not he let forth himself in *Jesus Christ*, as in our own Nature, and so makes way for a poor sinner to come before him.

9. Had *God* let forth Mercy to Sinners, and not given out his Son *Jesus Christ*; *His Justice must have been violated*, which is the main of all. The Word of the Lord was absolute; *In the day that thou eatest thereof thou shalt dye*, *Gen.* 2. 17. which was meant of the Eternal Death of the Soul in its separation from the life of *God*; as is clear in *Rom.* 5, last. where grace unto eternal life by *Jesus Christ*, is put in opposition to that death which was by sin, which must therefore needs be meant of Eternal Death. So *Rom.* 6. *ver.* last. Now this Death must be executed upon all the Posterity of *Adam*, or else God must take some other way to satisfie his Justice, he will save the Sinner; which was upon his own Son Jesus Christ; as will further be evidenced in the following Discourse.

10. The blessed *God* took this way of letting out himself, his Grace by Jesus Christ, that thereby *Saints might have Union with him*, which was a holy Design of the Father in saving them; --- *That they may be one in us*, John. 17. 21. The deepest and most unconceivable

able myſtery in our Salvation: Now Jeſus Chriſt, as the Eternal Son of *God*, taking upon him our natures, we became capable of being united to him, through the Spirit, and made one with the humane nature of Chriſt, whereby we are alſo united to the *God-head*, and ſo become one with the Father and the Son, which is the top of the Saints perfection.

Uſe 1. Now what hath been ſaid, as to the grounds and reaſons of God, in giving out his eternal Son, and letting forth all grace by him, may ſerve to acquaint us with this rich and glorious Myſtery, as it is ſtyled, *Col.* 1. 27. Namely, *God reconciling the world by Jeſus Chriſt*, letting forth the knowledge of himſelf: glorifying all his Attributes, making ſuch diſcoveries of his Glory, providing ſuch a way of Mediation, ſuch a glorious Mediator, laying the bleſſed project of a ſinners glorious Salvation ſo ſure, rendring his love ſo acceptable and glorious, making way for free acceſs unto himſelf, and how we might become one with him; Oh! the depths of the Wiſdom and Love of God; which of them may we admire moſt? well may Angels pry into this Holy Myſtery, well may it be the aſtoniſhment of Heaven and Earth, of the whole Creation; How much more of a ſinner, for whoſe ſake it was thus ordered! Oh, that we might fall upon our faces, and adore the Wiſdom and Grace of God, in ſuch a contrivance as this. Oh, unmeaſurable Goodneſs! unfathomed Wiſdom! Eternity is but enough to admire it! To behold God in Chriſt, will be the viſion which the ſouls of bleſſed Saints, will be wrapt up into, to all Eternity.

2. Oh! therefore what infinite Mercy is it to be

brought forth in the New Testament-times, when the Mystery hid in God, hid from ages, *kept secret since the world began*, 1 *Cor.* 16.25. is brought to light, and sparkling upon the darkness of the world; when the glory of God is risen upon the world: Now, if *this Gospel be hid, 'tis hid to them that are lost*, 2 Cor. 4.3. Wo unto them that close their eyes, when the light shines round about them; Oh! you that yet sit in darkness and the shadow of death, Arise, Awake, look up, that Gospel-light may shine into you; Oh cry, and wait that your eyes may be opened to behold God coming forth, in the Revelation of Jesus Christ in the glorious Gospel, wait for the Spirit, and that the Gospel in the preaching of it, may become *the ministration of the Spirit*, 2 Cor. 3. 8. Oh guilty world, that so slight the Knowledge of Jesus Christ, and contemn the Ministration of it; wo unto them.

3. If God doth let forth no Grace and Mercy but by Jesus Christ; It may serve to *unbottom poor souls* from a general carnal hope of Mercy, not being acquainted with the way of Grace by Jesus Christ, nor coming as lost sinners in themselves to be found in Christ, and justified by Jesus Christ; this they utterly neglect, having an empty notion of Christs dying, but know not for what; and upon what grounds and how a Sinner gets to God by him; Oh! let this reprove you for this gross and damnable neglect, and convince you that all your pretended hopes of Mercy will vanish, unless you learn the Knowledge of Jesus Christ.

4. And therefore, If no way to the Father, no Interest in Mercy, no access to God but by Jesus Christ;

Chriſt; Let it ſerve to teach poor ignorant ſinners, yea all of us, how to get to God, to Mercy, into his Covenant; Oh! No way but by Jeſus Chriſt; Oh! I can never come to the preſence of Gods Majeſty, but by Jeſus Chriſt, who is appointed Mediator to bring a poor ſinner to himſelf, to make way for him into the preſence of God, to conveigh Mercy and Grace to a poor Sinner; Oh, ſay, that I could acquaint my ſelf with Jeſus Chriſt, take hold of his skirts, and he will bring me into the favour, love, covenant, viſion, union of God; this is the *way* for a ſinner to come unto him, *John* 14. 6.

5. Let it call upon Saints that know Jeſus Chriſt in the Spirit, that they do not grow *ſtrangers* to him, that they *neglect* not Jeſus Chriſt; Oh! Neglect him not in his bleſſed Mediation, Grace, Love, Fellowſhip, Appearance, Ordinances; 'Tis a grievous thing, and very apt are Saints to it, to neglect Jeſus Chriſt; Oh! ſtill know and conſider, that as your acceſs to God was by him at firſt, ſo it is ſtill; His Mediation for you, his love and grace, and fellowſhip is as good as ever, as precious as it ever was; Therefore have high and precious thoughts of him, of your bleſſed acceſs to God by Jeſus Chriſt.

The next thing that I come to open is, how Jeſus Chriſt wrought forth Salvation and Juſtification for a Sinner, ſo that the free grace of God might by him be freely let out upon a ſinner, namely, the work of his *Redemption*, [*through the Redemption that is in Jeſus Chriſt*,] verſe 24.]

I ſhall not inſiſt upon the many difficulties, that the wiſdom of the fleſh hath ſtarted about the *word* or *work* of our Redemption; but endeavour as I have

mised to give it out, in a plain Scriptural practical manner, for the use of poor sinners.

Redemption signifies a deliverance from Captivity, by a price or ransom laid down.

Man had sinn'd himself into captivity, and a just condemnation; God from his own free Mercy, was willing he should be set at Liberty, but this should not be done but by a *price* or *ransom* being paid to God, which was the intervening *death* of Jesus Christ, who being the eternal Son of God, came down from Heaven, took upon him the Nature of man, was willing to stand in the room of sinners, bearing their sins in the undergoing the punishment for them, whereby God *laid upon* Jesus Christ *the Iniquities of all*, that shall be saved, *Isa.* 53. 6. proceeded against him as if he had been the sinner, in a way of Justice, executed his wrath upon him; Thus he is said to dye *for* the sins of his own. 2 *Cor.* 5. 15. *Hebr.* 9. 15. and to give himself *for us*, and to give his life a ransom *for* many, which death of Jesus Christ is styled an *expiatory Sacrifice*, *an attonement and Propitiation*, all which do imply, that by the death of Jesus Christ *satisfaction* was made to the infinite Justice of God, as if the sinners that are saved by it, had suffered the utmost of divine Justice in their own persons; Thus much may serve briefly, to open the nature of Christs Redemption.

The Doctrine I shall lay down from the words will be this.

Doctr. *To the Salvation and Justification of a sinner (in order to Gods letting out his free grace upon him) there was required the death of Jesus Christ, as a price laid down*

down, to the Justice of God for his Redemption.

I might urge many more Texts besides what have been named, As 1 *Pet.* 1. 18, 19. ------ *Redeemed, not with silver and gold,* &c. *but with the precious blood of Jesus Christ,* Ephes. 1. 7. Col. 1. 14. *In whom we have redemption through his blood, even the forgiveness of our sins*; This was it which was typified by all the Sacrifices in the Old Testament-Dispensation, as in the Epistle to the *Hebrews* at large; specially in the 9th Chapter, *verse* 12, 13, 14, 22. ------ *And almost all things are by the Law purged with blood, and without shedding of blood is no remission:*

From hence the Reasons of Divine Wisdom, thus proceeding, so far as revealed in the Word, will be clear.

Reasons. 1. That the *Justice* of God might be glorified in the Salvation of sinners, as well as *Mercy.* Now there being *attonement* made to *Justice* by the *death* of Jesus Christ, the Righteousness of God hath a share in the glory of mans Salvation with the Grace and Mercy of God.

2. The *Purity* and *Holiness* of Gods Justice did require it, which being violated, by the sin of man, it was most equal that satisfaction be made, which no meer creature was able to do, and therefore the eternal Son of God, blessed for ever, was apointed of the Father to it: Therefore 'tis said *verse* 25. of this third of the *Romans* ---- *That He might be just, and the justifier of them that believe in Jesus,* given as a reason of Gods setting forth his Son to be a *propitiation.*

3. The express word of the Lord did require it, who

who *pronounced* to all mankind in *Adam*, that the tranſgreſſour ſhould *ſurely die*, *Gen.* 2. 17. Therefore upon his tranſgreſſion, the ſinner muſt either die in his own perſon, or another in his ſtead, which God in his infinite wiſdom might order as he pleas'd; Now God being willing to glorifie his mercy, chole to lay this puniſhment on his own Son Jeſus Chriſt, and not on the condemned ſinner, which Jeſus Chriſt alſo voluntarily undertaking, the word of the Lord was fully made good, and Jeſus Chriſt dying for the ſinner, (being made a curſe for him,) 'twas all one as if the ſinner himſelf had died.

4. God gave out a holy and righteous Law, written in the heart of *Adam*; which Law was *juſt*, and *holy*, and *good*, *Rom.* 7. Now this Law being broken, God would not diſpence with it, in ſhewing mercy to the ſinner, unleſs his Law was *ſatisfied*, which Jeſus Chriſt undertook; Rom. 8. 3. *For what the law could not do, in that it was weak through the fleſh. God ſending his own Son in the likeneſs of ſinful fleſh and for ſin condemned ſin in the fleſh, that the righteouſneſs of the law might be fulfill'd in us*, &c. Gal. 4. 4. *But when the fulneſs of time was come, God ſent forth his Son made of a woman, made under the law, to redeem them that were under the Law*, &c. So that the law was fulfilled by Jeſus Chriſt, as if the ſinner had kept it fully in his own perſon, by Chriſts becoming *obedient* to the death of the Croſs, and ſo ſuffering the puniſhment of the Law; (ſtill in the ſtead and name of the ſinner) and by his keeping the Law, in the pure original righteouſneſs of his nature, 2 *Cor.* 5. 21. and *Heb.* 7. 26, 27. and by his actual obedience to it, in the

perfect

perfect obſerving of it Rom. 5. 19. *For as by one mans diſobedience, many were made ſinners, ſo by the obedience of one many were made righteous*; Namely by the obedience of Jeſus Chriſt, which he gave unto the Law; Now all ſinners being condemned by the Law; the Law could not remit them, till it was ſatisfied, it call'd for *puniſhment*, and full *obedience*, which Jeſus Chriſt gave unto it.

5. God could not *freely* (to ſpeak after the manner of men) let out grace and mercy, unleſs ſuch ſatisfaction had been given by Jeſus Chriſt: now it can come eaſily, delightfully, chearfully from the righteous and gracious God, ſeeing his juſtice will not plead againſt it, but for it, being bleſſedly ſatisfied and Jeſus Chriſt by his death did fully *merit* it and *deſerve* it at the hands of God, and laid down as much as God in infinite juſtice would require, therefore 'tis now as well *juſtice* as *mercy* for God to remit a ſinner that comes to God by Jeſus Chriſt, 1 John 1. 7. *God is juſt to forgive us our ſins.*

Now, hereupon, God having *ordained* and *accepted* of ſuch a way of *atonement*, his juſtice glorified, and ſatisfied, his word (that the ſinner ſhould die,) made good, his Law to the utmoſt ſatisfied; what remains, but that the bleſſed God can *remit* the *bondage*, *guilt*, *condemnation* of the ſinner, having thus accepted of ſatisfaction? what remains but that he ſhould pronounce, as he doth, Job 33. 24. *Deliver him, for I have found a ranſom*; God can now pardon the ſinner that comes believingly by Jeſus Chriſt to him for it, without any regret, his juſtice ſhall be glorified by it, as well as his mercy; God hath charg'd all upon another, and accepted of full

full payment, call'd, himself to witness of it, and will never repent of it;

Object. If any should Object, Wherein is *free grace* glorified, if God have received full satisfaction to his justice?

Answ. I answer,

1. 'Twas infinite free grace for God, to *give* out his blessed Son Jesus Christ, when there was *no obligation* upon him; he gave him and sent him freely, *John* 3. 16. from his own free love; therefore there's infinite of free grace in mans salvation.

2. 'Twas infinite grace towards the sinner, *to accept of satisfaction by a Surety*, Heb. 5. and not on the sinner, the party offending, himself; what abundant grace, and love, to lay the sins and guilt upon another, specially the only Son of his bosom, who was without all sin, 2 *Cor.* 5. 21. and not to condemn the poor helpless sinner for ever.

3. 'Twas infinite free grace for *God himself to contrive the way of such a Redemption:* had it been left to sinful man to have found out a way, how justice might be satisfied, he could never have done it; It could never have entred into the heart of Man or Angels, to have offered to God a satisfactory way for the making up of his wronged justice, but he must have perished for ever;

4. The Father was at Liberty, to *impute* this Redemption of Christ to whom he would, to this sinner and not to another, *Rom.* 9. *He will have mercy, on whom he will have mercy*, &c. So that 'tis indeed a *debt* to Christ; but all of free mercy and grace, to any Sinner that is saved.

Use

Vſe 1 If then Salvation and remiſſion of ſins came in this way by the death and blood of Jeſus Chriſt, then it may diſcover to us the infinite hatred that God bears to ſin, that, to make expiation and atonement to his juſtice, there could no ſacrifice be found but the death of his eternal Son Jeſus Chriſt; Oh! that ever a ſinner ſhould delight in that, which the holy God ſo much hates and abhors?

2. Let it be for convincement to poor ſinners *of the infinite neceſſity* of this way of *Redemption* by Jeſus Chriſt, in laying down his life to ſatisfie the juſtice of *God*, and of getting their part in it; you have heard the caſe of a ſinner, condemn'd by the Law, liable to eternal death, ſubject to the rigour of divine Juſtice, no way able or in a capacity to make ſatisfaction to God, mercy as it were bound up by juſtice; Oh! therefore what neceſſity of a Mediator, of a Redeemer, to work forth deliverance, to lay down a ranſom for ſinners, die and undergo the curſe and wrath of the great and dreadful God, fulfil the Law, make ſatisfaction to the wronged juſtice of *God* to the utmoſt; this Jeſus Chriſt hath done for miſerable ſinners that will come unto him. Now the moſt of poor ſouls, have but a notion of Chriſts dying, but know not what is meant by *Chriſt dying for me*, though ſometimes in their mouths; Oh! ſinner for Chriſt to die for thee, (if thou getteſt a part in his death) is to undergo the puniſhment and curſe and death that thy ſoul was liable to, which otherwiſe muſt have come upon thee to the utmoſt, it was to be made ſin and a curſe for thee, to bear thy ſins, and ſtand in them; Oh! that thou couldſt really be convinc'd of *the neceſſity of this Redemption*

Redemption, that thou couldst never come to *God* without it, and therefore to get thy poor soul stated in it!

3. If *Satisfaction* to *Gods* justice can only be by the blood of Jesus Christ, then let me again press you, that you take heed of performing your duties and repentings as if thereby you did *satisfie* and *pacifie* God for the sin of your souls. This is the most dangerous snare upon poor souls, that though they have sinned, yet they hope God will be pacified with some praying, and sorrowing, and amendment: now, though this shall be in a spiritual manner, upon every pardoned sinner, and 'tis a capacity *God* puts the sinner into, when he applies the death of his Son, and so gives out mercy and pardon, yet you must most carefully take heed, that you offer not up such duties, as if they did make *God* amends, and pacifie him for your sins; but look above and beyond them, as if they were not, and so to cast your eye to the great sacrifice of the blood of Jesus Christ, which *Alone* makes atonement to *God*, and makes way for a poor sinner to come to him.

4. That as sinners would learn the blessed Mystery of this Redemption, and the necessity of it, and how it makes atonement, merits mercy and pardon, procures peace and reconciliation with *God*, so they would come and *accept* of it, and fall down before the righteous *God*, and *plead* it to him; Thou hast heard the way of *Gods* letting out mercy to sinners, and no mercy but in that way, but by justice being satisfied by the death and blood of Jesus Christ, whereby he becomes the Saviour of sinners; Now this blood is offered up to *God*, the price is paid

paid and accepted with *God* and in the Gospel of *God* 'tis revealed and preach't to the guilty world, and 'tis *freely offered* to any poor sinner, that will come and accept of it, and make claim to it, and plead for mercy and forgiveness upon the account of it, and will come to the *terms* of it, which is to be accepted and pardoned alone by vertue of it, to be washed and sanctified, and actually deliver'd not only from the guilt and condemnation of sin, but the power and reign and pollution of it.

Oh Sinner! be awakened and stirred up by the word of the Lord, to get actual deliverance from the *guilt*, *bondage*, *reign*, *service*, of thy sin; go and cry to *God*, offer him up the blood of his own eternal Son, tell him thou seest he may let out justice upon thee to destroy thee, and damn thee for ever; of thy self thou hast no plea against it; But ask the blessed *God*, if it may not be more glory to him, and his grace and mercy glorified by it, if he will accept of satisfaction by his own Son Jesus Christ; plead to him, that thou heareſt he died in the room of guilty condemned sinners, *such as thou art*, *ungodly*, *Rom.* 5. 6. yea tell him, with an humble adoration of his mercy and love in it, that thou heareſt in his blessed Gospel, that 'tis offered to any sinner that will come and accept it, and that 'tis proclaimed from heaven, that there's *satisfaction* made by the blood of a Jesus for the greatest sinner, such as thou art; Oh! cry unto him, that therefore thou comest and begg'st to be heard in thy plea, and that it may be entred in Heaven, that thou comest for all the ends of his death, thou art weary of the service of thy lusts, and the pollution of thy nature, and therefore thou

would

wouldst have thy nature cleansed, thy conscience purged, all which thou findest the blood of Jesus Christ is able to do; yea tell him, and plead it with some humble boldness, that thou art acquainted that Jesus Christ prays in heaven, for such sinners that come and plead his blood to thee, and that he is heard in what he prays, and that therefore forgiveness must be had; yea, say, thou wilt hold on thy plea, thou hast no other, and art resolved against any other: If thou shalt to Hell pleading the blood of a Saviour, be it so, but I am resolved to plead it to the utmost; yea, tell him, and cry to him that it cannot *repent* him, that he hath ordained the sacrifice of the blood of his own Son, and therefore why shouldst thou be rejected? Yea, Come to this issue, through the Spirit of faith upon thee, that if it can be that a sinner crying out for pardon, upon the account of the death and blood of Jesus Christ, and for sanctification, may go to Hell; then thou wilt willingly lay thy hand upon thy mouth, and open it no more, but sink under divine vengeance to eternity.

'Oh! That every poor sinner might go home with this plea in his heart, written there by the holy Ghost; and pierce Heaven with his or her cries and groans, and put the blood of Jesus Christ before him, and plead for mercy and holiness, to be pardoned and sanctified, till God say, Go in peace, thou art pardoned, redeemed, and blessed for ever.

Yet a little to excite a poor drowsie sinner to this eternal Concernment.

1. Consider, thou art under the guilt of thousands of

of ſins; one whereof is enough to ſink thee to Hell: Guilt, if continued, is Hell begun, and wants nothing but the execution of Vengeance upon thee: Oh what ſhould a guilty ſinner do but cloſe with a Saviour, and get an intereſt in Redemption from it!

2. Specially conſidering that all the Duties and Obedience thou haſt performed towards God, or ever ſhall, have not made (nor ever will) the leaſt payment to God for thy ſins, thou art as much in debt to God as ever thou waſt, as much behind with him: All the *Items* for the ſin of thy Nature, thy thoughts, words, and actual Wickedneſs, and thy ſinful neglects, ſtand uncancelled, all ready to be charged upon thee: and nought will be accepted for payment but the Death of *Jeſus Chriſt*, the only price that God will hearken to: Nothing will cancel the *Book* where all thy ſins are recorded: Nothing will *blot out the Hand-writing* that is againſt thee, but the Blood of *Jeſus Chriſt*, *Col.* 2. 13, 14.

3. *God* is reſolved never to forgive you the Debt, till you have put in this Plea, and it be recorded in Heaven, and you have it in a Goſpel-way: No forgiveneſs of Sins, but by *Redemption pleaded, claimed, poſſeſſed*, and *ſealed by the Holy Spirit* Epheſ. 1. 7, 14.

4. Thou art yet under the *Bondage* and *Reign* of thy ſin, and therefore under condemnation; the Law is gone out againſt thee, thy Sentence pronounced; *Curſed is every one that tranſgreſſeth*, &c. ſaith the Law; and thou art in bondage yet, and haſt not procured actual deliverance from it. If a Priſoner be condemned, and lye in Fetters in a Dungeon, and hears of a Ranſom paid for him, what's this to him,

till

till he have Liberty. So for a Sinner to be in the Fetters of his Lusts, held fast by them, a Bond-man to the Devil, and hear of a Christ laying down a Ransom, What is this to him? unless he sue it out, and get actual deliverance and liberty, the liberty of the Sons and Daughters of God, and have a *Spirit of Adoption*, to cry Abba Father, *Gal.* 4. 4, 5. *That being made free from sin* (the Reign and Power of it by the Power of the Lord Jesus revealed in him) *you may become servants to God, and have your fruit unto Holiness, and the end everlasting Life*, Rom. 6.

5. Consider, as thou standest in thy filth and uncleanness of thy sins thou art unfit for God, either to please him in any thing thou doest, or to be with him in Heaven hereafter; thy person and services are loathsom to the Soul of God; therefore get washed and purified in the blood of Jesus Christ; Go on to cry and wait (and beg a heart to do it, and that in Faith) till thou shalt feel Peace coming in, by thy constant Plea of the blood of Christ, till thou shalt feel cleansing vertue of it upon thy Soul, till thou shalt experience the power of his death destroying sin in thee, and so shalt find, thou hast fellowship with him, and so a part in this blessed *Redemption* we have been treating of.

6. Now to encourage a poor sinner to this coming to God, with the Plea of Christs blood in his heart and mouth, and to draw forth the Faith of a poor humbled doubting Soul.

Consider the *All sufficiency* and *worth* of the price of the Death of Jesus Christ, to satisfie the Justice of God, and *procure* Pardon and Sanctification for a poor

poor ſinner; which may appear from ſuch like Scriptures. The Apoſtle in the 7th of the *Hebrews*, having been opening the excellency of Chriſt's Prieſthood, which is chiefly converſant in this Work of Redemption, in the offering up of himſelf a *Sacrifice*, concludes, *ver.* 25. of that Chapter. *Wherefore he is able to ſave them to the utmoſt, that come unto God by him:* To the utmoſt; that is, with a perfect Salvation, that nothing more can be deſired to it. So in the 9th Chap. *ver.* 11. &c. the Apoſtle reaſoning from the Levitical Sacrifices, to this of the blood of Chriſt, argueth the full perfection of it. ---*By his own blood he entred in once into the holy place*, (namely, into Heaven) *having obtained eternal Redemption for us*; and thence concludeth, ver. 14. *How much more ſhall the blood of Chriſt purge the Conſcience?* &c. *A much more* upon that, above all the Sacrifices that were offered up to God; which will appear.

1. Becauſe of the eternal God-head of Chriſts Perſon, by which he offer'd up his blood unto his Father; *Hebr.* 9. 14. ——*Who through the eternal Spirit offered up himſelf without ſpot to God.* Which put an infinite value and efficacy upon the offering of his blood; Inaſmuch as Jeſus Chriſt was God as well as Man, though he could only dye in his humane nature, yet the efficacy of his God-head had an influence upon the price of his dying, which put an infinite worth upon it, and ſo renders it full and perfect Redemption.

2. The price of the blood of Jeſus Chriſt, did not only give a bare Satisfaction to the Juſtice of God, but it had an infinite *Merit* in it, a *redundancy of Merit*, whereby it deſerved at the hands of God,

That sinners that are interessed in it, should have remission of sins, grace the love of God, and glory to come, spiritual blessings which the death of Christ *purchased* for the elect; which being also by the free purpose and compact of *God*, there must necessarily arise an infinite *Merit* in it.

3. The All-sufficiency of the price of Christs blood is evidenced by his *Resurrection* and Ascension into Glory, implying that he wrought forth full and perfect Redemption by his Death, therefore he is said *to rise again for our Justification*, *Rom.* 4. *last.* and to be *justified in the Spirit*, 1 Tim. 3. last. that is, *God* by raising him from the dead, justified him in the atonement he had made by his Death, and that he did chearfully accept of satisfaction by it.

4. The blood of Christ procures *Boldness of access to God*, therefore there is an infinite worth in the price of it; *Hebr.* 10. 19. *Having therefore, Brethren, Boldness to enter into the Holiest, by the blood of Jesus*; which *boldness* doth arise from the full satisfaction that is made to Divine Justice, in as much as God, upon the Acceptance of it, hath nothing to charge upon the Sinner himself, no quarrel against him, having charged his sins upon Christ, and therefore the poor sinner may come with an humble boldness into the Presence of God; and this is that which puts boldness into the Conscience of a believer, when he appears before God.

5. From the experience of it, the fouleſt Sinners that have come unto it, have been washed from their sins by it, as, 1 *Cor.* 6. 11. Idolaters, Adulterers, Sodomites, Drunkards, Revilers, have been washed,

waſhed and juſtified and ſanctified by it. The *blood of Jeſus Chriſt his Son cleanſeth from all ſin*, 1 John 1. 7.

6. It cleanſeth and perfects them *for ever*; therefore called *eternal Redemption*; *once for all, and for ever*, Heb. 10. 10, 19. *For by one offering he hath perfected for ever them that are ſanctified*; once juſtified and for ever.

Now from this *Satisfaction, Merit, All-ſufficiency* of the Sacrifice of the blood of Jeſus, to cleanſe a ſinner, to commend him to God, how ſafely may a ſinner *venture* his Soul upon it, (which is the firſt act of Faith?) A poor ſinner when under conviction, and the terror of the Lord hath taken hold of him, lies trembling before the Lord; whether God will let out *Juſtice* or *Mercy* upon him; he is ready to give glory to the Juſtice of the Lord, if he reject him for ever. But now if a poor Soul get a ſight of the blood of Chriſt, how it deals with the Juſtice of God, what full and All-ſufficient Satisfaction it hath made to God, for the ſins of ſuch as plead it to him, how God more delights in it, than in the condemning of the ſinner, what a ſtay is this to the waveing doubtful ſpirit of a poor ſinner? when he can come to ſee Juſtice to have its due, and ſo God can freely let out Remiſſion to a poor Soul, upon the very firſt Act of a poor ſinners cloſing with it, though not preſently evidenced in his Conſcience; Oh, ſinner, *venture* the iſſue of all upon this price of the Blood of Jeſus, thou maiſt ſee thou haſt the greateſt reaſon in the world to do ſo, thou wilt never come to have a ſafe bottom for thy Soul, till thou comeſt thus to deal with the Juſtice of God, as fully ſatiſ-

fied by the blood of Jeſus Chriſt, thou wilt ſtill be off and on about free Mercy, till thou come to fix here, and be in ſome good meaſure eſtabliſhed in it; Be daily in exerciſing thy Soul in ſuch ventures and caſtings upon it; and the Spirit will at laſt witneſs Peace and reconciliation to thy Conſcience.

In a word, Sinners, you that have had no ſtay to your ſpirits for the forgiveneſs of your ſins, but a blind hope of Mercy, look up, look up to the Juſtice of God, and ſee this way of acceſs to God for you, by the blood of Jeſus: Oh! let not any profane ſinner trample it under foot, caſt it back upon the bleſſed face of God; ſay not in thy heart, Let God take the blood of his Son to himſelf, I'le not be waſhed from my ſins, I'le not be ſanctified, I'le reſt as I am; Deſperate Sinner, O how much ſorer puniſhment ſhalt thou be thought worthy, than any ſinner under Heaven, who rejecteſt the *only worthy* price of a ſinners Salvation? Know, the great God will let out all his Juſtice upon thee to the utmoſt, and Oceans of his Wrath ſhall fall upon thee, if thou thus abuſe the blood of his Son; a greater guilt than all thy Ungodlineſs thou haſt hitherto been wallowing in from thy youth up; Oh! come thou deſpiſer and caſt thy ſoul under the droppings of this blood, and it ſhall cleanſe thee, though thy ſoul were as black as Hell; *Zech.* 13.1.

And thou poor formal out-ſide Profeſſor, who never didſt feel the *vertue*, *healing*, *life* and *warmth* of the blood of Chriſt upon thy heart: Oh, reſt not in good thoughts of it only, but come believingly to it, as thou haſt been exhorted: Say, and that with thy heart

heart, Now, Lord, I would know the Power and efficacy of this *Redemption* upon my poor Soul: waſh me, Lord, waſh me; I renounce all but the blood of this Chriſt, as to making way to God for me, Oh! let it *pacifie* my Conſcience, and *purge* my Conſcience, and I ſhall be clean.

If the Spirit of the Lord ſhall work thy heart to come as a guilty, helpleſs, unholy ſinner in thy ſelf, to this blood of Jeſus, and make thy approaches to God daily, and argue for Grace and Remiſſion upon it, and purging thy Soul; theſe ineſtimable bleſſings will be the iſſue of it, which I will but name to thee.

1. Thou ſhalt certainly find *forgiveneſs* of thy ſins; *In whom we have redemption through his Blood, the forgiveneſs of our ſins*, Epheſ. 1. 7. God will remember them *no more* againſt thee; and thou ſhalt have peace with thy God for ever.

2. God will let forth an *infinite unchangeable love upon thee*, Rom. 5. 5. which love he bore thee from Eternity, but will now manifeſt it to thee, and eſtate thee in it for ever.

3. Thou ſhalt have boldneſs of *acceſs* to *God*, *Rom.* 5. 2. even into his intimate preſence, to ſpeak with *God* face to face, and ask of *God* what thou wilt, according to his will, *Hebr.* 10.

4. All the *Promiſes* of Mercy, Grace, and all bleſſings here and for ever, ſhall be thine; made over, ſealed in the blood of Chriſt.

5. Thou ſhalt *rejoice in the hope of the Glory* of *God*, *Rom.* 5. 2. with all *Saints*, and ſee thy ſelf an *heir* of Heaven.

6. Thou ſhalt be ſtill a *waſhing*, and *purifying*, and

fitting for Heaven, till thou shalt be taken up unto *God*, and live in the Ocean of his Love to all Eternity.

Now if ease in thy sin and the world can do better for thee, than this that I have named; then keep in; but if not (as most certain it cannot) Arise, and come, to this blessed Redemption, and get thy part and portion in it; and thou shalt say, Blessed be thy counsel and advice for evermore.

But now upon this Redemption of Jesus Christ, how is a sinner said to be *justified*; that is, to be put into an *actual Possession*, of the Redemption of Jesus Christ through the free Grace of *God*?

1. When the compact was made between God the Father and Jesus Christ, as to the Salvation of those that the Father gave to Jesus Christ, and Jesus Christ undertook the fulfilling of the Condition of the Covenant, *God* did *purpose* in himself to justifie them from Eternity, and look'd upon them as in Christ; 2 *Tim.* 1. 9. *Ephes.* 1. 4. So they were justified as to the purpose of *God* from all Eternity.

2. When Jesus Christ performed the Condition of Obedience in his dying, and paid unto God what he required at his hands, for the sinners redemption, then did *God*, as in the Court of Heaven, discharge the sinner, (though not in the court of Conscience) and when Christ arose and came to Heaven, the Father gave him in an absolution of them all, from the guilt of sin, and obligation to death; and so at the death of Christ all the Elect were *meritoriously* justified, inasmuch as the price was paid and accepted of the Father, *Rom.* 5. 19.

3. When

3. When according to the purpoſe of God, through the *purchaſe* of Jeſus Chriſt, a ſinner is *called* by grace, hath *Faith* given him, (as purchaſed alſo for him) to embrace Jeſus Chriſt in the Promiſe, to receive him as offer'd in the Goſpel, and with him all ſpiritual bleſſings; then is the Soul put into the *actual poſſeſſion* of what God, in his purpoſe and love determined to give him, and Jeſus Chriſt by the purchaſe of his blood, gave him a right to before, and ſo there is an *Act* of Gods pardoning Mercy paſſeth upon the ſinner, he hath an actual diſcharge given in unto his Conſcience, hath the Obedience of Jeſus Chriſt imputed to him, and ſo is look'd upon by God not as a Sinner under guilt, but as righteous in the Righteouſneſs of Chriſt, which beſpeaks him *Juſtified*, that is, made juſt and righteous before God, by the imputation and making over Chriſts Righteouſneſs to him, as if righteous in his own perſon: upon which Act of God there is a full Remiſſion of ſin, as in the Text, and the believer is put into another ſtate; a ſtate of juſtification unto life through *Jeſus Chriſt*, Rom. 8. 1. who before was in a ſtate of Death and Condemnation.

Before I ſpeak of that Faith which, through Grace, puts a Soul in his pardoned and juſtified ſtate, I will briefly apply this to the capacity of the weak.

1. It may inform and inſtruct you in this great *Myſtery*, that any ſinner that is ſaved muſt be thus *juſtified*, made righteous by the Obedience of *Jeſus Chriſt*; he muſt come to ſee the Juſtice of God made up, a price paid unto God, and this to be actually

ally made over to him: as we shall presently shew; Most of sinners, 'tis to be feared, do not consider this, that speak of mercy, and pretend they hope in mercy, but are never convinc'd of the righteousness of Jesus Christ, and what it is to pass from a state of guilt to a state of righteousness by Jesus Christ, from a state of condemnation, to a state of justification; without which, there can be no Salvation.

Oh be convinced, sinners, of this great matter of the necessity of the righteousness of Christ, his obedience in fulfilling the Law to be made over to you, to be brought into a justified state, or you can never have pardon of sin, and be accepted with God: you can never stand before God, but in the righteousness of Jesus Christ. Say, If I do not get the righteousness of Christ made mine: If I do not get thus justified, I must never expect pardon of my sin, and acceptance of my poor soul at the great day of the Lord. This is the Work of the *Spirit*, to be savingly convinced of this, *Joh.* 16.8. Oh look up to the Father for the Spirit thus to convince you not only of sin, and the damnableness and sinfulness thereof, but of your infinite need to get, not only some general hope of mercy and pardon, but the righteousness of the Son of God, to bring you into a state of Pardon reconciliation, peace with God.

2. It may further clear unto you, that your justification before God is not *within* you, but *without* you, wrought forth by Jesus Christ, for such as are, or shall be called by grace, and *imputed* to them, not *inherent*, or wrought in them: 'Tis not grace in you, that doth or can justifie you, though renewing grace shall be wrought in all that are so pardoned and justified

ſtified. Therefore, though thou muſt be changed in thy ſelf, pray and be holy, and obey God in all things yet thou canſt not be hereby juſtified, but ſtill thy juſtifying righteouſneſs is in Chriſt, and not in thy ſelf, as the only procuring-meritorious cauſe of pardon and peace with God, *Jerem.* 33. 16. *Iſa.* 54. laſt.

3. The great queſtion therefore that ſhould come upon thy heart, is, Whether thou art in a *ſtate* of condemnation or juſtification. If not juſtified; thou art ſtill, as I have ſhewed, under the condemnation of the whole Law: nothing thou haſt yet done or ſhalt ever be able to do, will ſtand between Wrath and Hell, and thy poor ſoul, till thou comeſt to be juſtified in the blood and righteouſneſs of Jeſus Chriſt. Oh ſinners! ponder of this great thing that is now laid before you? Can you ſay from a Teſtimony within you? Oh! I *was* thus and thus once under the reign, power, guilt, condemnation of ſin; but now, now (bleſſed be rich and free grace) I am *waſhed, juſtified*, in the Name of the Lord Jeſus Chriſt: See that Word, 1 *Cor.* 6. 10, 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of our Lord Jeſus, and by the Spirit of our God.*

Or, at leaſt, that I may ſpeak to poor weak willing trembling ſouls: Is this it that your ſouls are reſtleſs after? Oh that I were, that I were, in ſuch a bleſſed ſtate! Oh that I could but believingly ſay, the righteouſneſs of Jeſus Chriſt were mine and that now I am, I am juſtified; Oh what peace, and ſweetneſs, and joy would fill my heart? Why Soul! If this be indeed the breathing of thy Soul, Jeſus Chriſt

is

is thine, and thou art justified and pardoned, and *God* will at last give in unto thee (if thou continue to follow him) the sense and comfort of it in thy poor Soul: Only by the way take a Discovery or two of the *reality* of thy Heart in this matter.

1 If thy Soul, from a Spiritual Conviction, be under a real making out after justification by Jesus Christ, then thou wouldst also be as *really* sanctified, be made holy. 'Twas as much in the purpose of *God* to call thee out of a state of sin, and to sanctifie thee, as to pardon and justifie thee, 1 Ep. *John* 5. 6.

2, If thou art brought into a justified state, thy soul making out after it, thou art made alive in the Spirit, *Rom.* 8. 1. Thou art in Jesus Christ, and wouldst walk no more after the flesh and the lusts thereof, but after the Spirit, *Gal.* 5. 18 *If ye are led by the Spirit, ye are not under the Law*; namely to condemn you, but are free from the curse of it: and *verse* 23. *Against such there is no law*; that is, such as would walk after the Spirit, be led by the Spirit: and shew forth the fruit of the Spirit: And this is that which the Apostle intimateth, 1 Ep. *Joh.* 5. 10. *He that believeth on the Son of God, hath the Witness in himself*, namely, of the Spirit: So that every justified person hath the Spirit of Christ (according to the measure of the grace of God) dwelling in him, is quickened in the Spirit, being once dead, prays in the Spirit, mortifies sin through the Spirit, is taught by the Spirit, and so in all other saving and sanctifying vertues of it: If it be not thus with thee, thou, as yet, hast no part in this blessedness, but art under condemnation unto death. And therefore, sinner,

come

come before God in the ſence of thy condemned eſtate, and give up thy ſelf to Jeſus Chriſt, to be waſhed, juſtified, ſanctified; and then bleſſed for ever.

3. Let called and ſanctified Believers labour to live in the ſenſe of a pardoned-juſtified ſtate, that God is not *off* and *on* with them, in the matter of juſtification, though it may be ſometimes darkned and clouded, as to the evidence of it. Oh! do you labour to preſerve the ſenſe, and ſweet and bleſſed peace of it in your ſouls, and give glory to the riches of grace; for, now there is *No, No*, condemnation to you; you are paſſed from Death to Life, and the Bleſſed God imputes no ſin unto you: Let this be the higheſt and ſtrongeſt Argument to Holineſs, and love to the glory that poſſibly may be; and if indeed you walk in the comfort of it, it will be ſo unto you.

Only let me give caution here to young Converts, whoſe hearts, at the firſt diſcovery of the free and glorious grace of the Goſpel, and of Jeſus Chriſt, are wonderfully taken and affected with it: but after a time, are apt to wanton with it, (unleſs the firſt humiliation be the deeper) and to wax ſleight in Duties, and ſo their Luſts recover ſtrength again, and return upon them; and either they fall, or are near unto it, to the freſh wounding of their ſouls. This hath been the condition of many; therefore be well caution'd in it, and walk with fear in the midſt of your joyous apprehenſions of the ſweetneſs of grace, and the endearing love of the Lord Jeſus to you.

Having briefly ſhewed what the nature of juſtification

cation is, what it is to be in a justified state before God, I now come to open more particularly how a Soul comes to be partaker of this justification, through the Redemption of Jesus Christ; namely *Through Faith in his blood*, ver. 25. of this 3d of *Rom.*

Obser. As God, through Free-grace, hath set forth Jesus Christ to work forth Redemption for sinners; so there must be a special believing on, and applying the blood of Jesus Christ, for the forgiveness of sins, by every one that is saved.

Therefore justification is attributed to Faith, *Rom.* 5. 1. *Therefore being justified by Faith, we have peace with God by our Lord Jesus Christ.* So *Gal.* 2. 16. & 3. 11. In all which places. Faith is put in opposition to the works of the Law. And so the righteousness of Christ is called the *Righteousness of Faith*, *Rom.* 9, 30, & 10. 6. in opposition to the righteousness by Works: Not as if Faith were the matter of our justification, that it did, as an Act or Work in the Soul, justifie Before God; but that God doth thus make over the blood and righteousness of Jesus Christ to a Soul, by enabling the Soul to come unto, to take hold of, to apply to it self, to appropriate the merit of the blood of Jesus Christ for its own Redemption and Salvation, which may afford us a plain Description of *justifying Faith*, precisely considered; namely,

Faith is a work of the Holy Ghost in the Soul, enabling it to appropriate, or apply to it self the blood and righteousness of Jesus Christ for the Re-

Remiſſion of ſin, and its juſtification unto eternal Life.

So it is called, the *work of Faith with power*, 2 Theſ. 1. 11. and 'tis expreſſed by *receiving* of Jeſus Chriſt, *Joh.* 1. and *believing* on his Name, *coming* unto him, *reſting* upon him: So that, plainly, Faith is a going out to, believing in, truſting on another; namely the Lord Jeſus Chriſt: for what it can never be able to find or bring about in or by it ſelf; which may lead us to the more particular way of the Holy Ghoſt's working this power in the Soul, in the ſaved ones of God.

1. In the working of Faith in the Soul, it is firſt brought to ſee an impoſſibility of coming to God, as *in its ſelf*, or *by its ſelf*, concluded under an utter unability to pacifie God, or make up a righteouſneſs in it ſelf, to get acceſs with God. The ſoul is emptied from veſſel to veſſel, till all the things that it counted gain before, become loſs for Jeſus Chriſt; This is the firſt work of the Spirit, it empties a poor ſinful Creature of all its refuges, all its dependencies, all its ſufficiencies, and ſo becomes naked in its guilt before God, and therefore is brought to this, that its acceptance to God: (if ever it be accepted), muſt be out of its ſelf; what ever become of him he muſt periſh as in himſelf.

2. In the work of Faith, The Soul is brought to ſee that this was the end of the Revelation of Jeſus Chriſt, of Gods *ſetting him forth* to be a *propitiation*, that he might work forth Redemption and Righteouſneſs, that this is a way of Gods own ordaining, Jeſus Chriſt was ſet forth for this very end, even by God himſelf, & therefore the ſoul is brought to this con-

conclusion, to venture the issue of its life, and eternal salvation upon it, and so throws it self, as in a sinking condition, upon the grace, blood, righteousness of Jesus Christ, sink or swim, live or perish, saved or damned, there the soul casts Anchor, there it pitcheth, to this it will stand or fall before the righteous God; If there be not enough in the blood of Jesus, to give it acceptance with God, the soul resolves, to Hell it must. There saith a poor self-emptyed soul, I cast even away my self (if it might be) upon it, *Phil.* 3. 9.

3. The soul is brought on to *believe the report*, that God in his word makes concerning his Son Jesus Christ, and of the *price*, *value*, *merit*, and *all sufficiency* of his blood to save a poor sinner, even to the utmost, that comes to God by him; *Heb.* 7. 25. to answer all the wants and distresses of a poor soul namely, in pacifying the Justice of God, fulfilling the Law, making attonement, removing guilt, procuring remission of sins, reconciling to God, Rom. 5. 9, 10. *Much more being now justified by his blood, we shall be saved from wrath through him*; *For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his Life*; In all which things, the soul is enabled to believe the *report* of the Gospel, that the blood and death of Jesus Christ *can* do all this for poor sinners that shall pitch upon it.

4. In this working of faith, the soul comes to see and fasten upon an absolute unlimited *Free promise*, where *any* sinner, that *will*, may come to Jesus Christ, and so have the vertue of his death and blood applyed to it; and therefore that he as well as any

any other ſinner in the world may come to him, and make claim to his blood, and plead it before God; *whoſoever will, let him come*; *Rev.* 22. Now ſaith a poor ſelf-emptied ſinner, I do not find that I am any where excluded, but invited and called upon, to come to the Lord Jeſus, and claim an intereſt in his blood, and that I may plead it even at the throne of his Juſtice, and that I may warrantably, ſafely, upon good grounds, given out from the mouth of God himſelf, take hold of the Lord Jeſus in ſuch a Promiſe, and there is no ſin or unworthineſs can exclude me, unleſs I will frowardly and wretchedly exclude my ſelf; I do find, ſaith a poor ſoul, that any ſin is too great for the Sacrifice of that blood of Jeſus, ſo the ſinner will come to it, yea, that 'tis the greateſt ſin, and the top of condemnation, not to come to it; that I more injure God, by ſtanding off from Jeſus Chriſt, than by all the filthineſs, blaſphemies, ungodlineſſes, my Soul ever wallowed in, *Hebr.* 10. 29. The blood of Chriſt is a price ſufficient for the ſins of the whole world, therefore, ſaith a poor Soul, For mine; He is the Lamb of God, that taketh away the ſins of the world, therefore he can take away mine; and I am freely called and invited to it, and 'tis my Rebellion not to come, what can I have more? And ſo ſenſe of Peace, and Reconciliation falls in upon the Soul.

5. The Soul by its often renewing of ſuch Acts of Believing, comes at laſt to ſee the blood of Jeſus Chriſt appropriated to him; now it can ſtay it ſelf upon the word of Promiſe; and can ſometimes rejoyce in believing. If I roll my ſelf upon the blood

of Jesus, I have the Word of God for it, that I *shall be* saved; *we shall be saved from Wrath* through him; not, it *may be*, but, we *shall be* saved, and all upon the account of being justified by his blood. *Rom.* 5. 9. which Justification ariseth upon this believing we have mentioned.

Thus have I opened the nature of Faith, as it is *precisely* justifying, as it applies and appropriates the blood and righteousness of the Lord Jesus, for Remission of sins, and Justification unto eternal Life; I might insist upon the discovery of the effectual operations of Faith in the soul; as may distinguish it from a meer belief of the History of the death of Jesus Christ; take two or three.

1. When the Soul, by Faith, doth act upon the blood of Jesus Christ for Justification, it doth also bring the power and efficacy of it, for the purging of the Soul, *Hebr.* 9. 14. *How much more shall the blood of Christ, who through the eternal Spirit, offer'd himself without spot to God, purge your Conscience from dead works, to serve the Living God*; So Acts 15. 9. *Purifying your hearts by faith.* There is a purifying vertue in the blood of Jesus Christ, upon the souls of Believers; They are for the *purging* away the *filth*, as well as the *guilt* of sin; There's no believing soul but crys out, Purge me, Oh Lord, purge me, and throughly, from my filth.

2. The soul hath a secret, yet real fellowship with the death of Jesus Christ, to crucifie and destroy the body of Sin in a justified believer which ariseth from its union with Christ, *Rom.* 6. 5, 6. *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection; knowing that our old*

old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. Every true believer can really say, *I am*, or I would be, *Crucified with Christ*, Gal. 2 20. Which the Apostle there brings in, as an effect of Justification by Faith.

3. Every justified believer looks upon this, as one great end of his Justification, *that he might live to God.* Gal. 2 19. - - - *That I might live unto God. Likewise reckon ye your selves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord*, Rom. 6. 11 Every justified Believer doth thus reckon of himself I am to be dead to sin, but alive to God, I am to yield my self to God, *verse* 13. To have my fruit unto *Holiness* ye se 22.

4. Faith that justifies, doth, through the Spirit, work the Soul to Gospel-obedience, to all the Laws and Ordinances of Jesus Christ, which shall be revealed to be the Will of Christ, from the Command of Jesus Christ and from a principle of love to Jesus Christ, *John* 15. 10.

5. A justified believer will *deny himself for Christ*, take up his cross and follow him: let any sufferings be proposed to a called believer, and let him know it is for Jesus Christ, and that soul (unless under a temporary desertion or temptation) will choose and embrace those sufferings, and undergo them with some chearfulness, *Luke* 14. 26, 27.

6. Every justified believer hath a *Marriage Union with Jesus Christ*, *Eph.* 5. 25. 26, 32. For soul hath chosen Jesus Christ, having broken off from all other lovers, hath betrothed to Christ in an everlasting Bond and Covenant, hath given it self to

Christ; As Jesus Christ bestows himself and all he hath upon the soul, so doth the soul bestow it self, and all it hath upon Jesus Christ, and having so done resolves to be contented with him in every condition; *whom have I in Heaven but thee? and none on earth in comparison of thee*, saith every gracious Believer.

7. Every justified Believer *lives by his Faith*; *Gal.* 2. 20. lives upon Jesus Christ for all, and fetcheth all from him, sees him as a treasury of all Grace, hath recourse unto him, this being the most proper Act of Faith, to make the soul live out of it self, upon another, namely, Jesus Christ for all.

8. Faith that entitles the Soul to Jesus Christ, *works by Love to all Saints*, *Gal.* 5. 6. When the Soul closeth with Jesus Christ it will also close with his Disciples, as distinguished from carnal, unsavoury, dead Professors. What makes the living among the dead? a living Soul, alive in Christ, highly priseth fellowship with such as are alive.

I might name many more particulars; but these may suffice, as the most distinguishing.

1. Let what hath been spoken serve to discover to you, Whether you have Faith that doth entitle you to the blood of Jesus Christ, and the forgiveness of your sins. Can you say, Your Souls are carried out after more purging, and 'tis your daily cry to Heaven? Can you say, that you are often crucifing with *Jesus Christ*? And oh that I were, that I were but crucifi'd with *Jesus Christ*, that I might reckon of myself as dead to sin! and oh that I might live to God, and might walk in Gospel-obedience! That

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I might throughly deny my self for Jesus Christ, and choose to suffer with him and for him. Oh I would more clearly see the Marriage-union between Christ and my poor Soul! I would, I do, bestow my self upon him, and all that's mine; I do give my self to him; I will be content with him here, and for ever: Whom have I, whom have I, but him? Oh, have you found, in some good degree, such Workings of heart towards Jesus Christ! And do you live by your Faith, upon Christ, upon Promises? and do you maintain your Souls this way: And do you love, and delight in the Fellowship of living Souls, savoury Souls; or do you, at least, long that you may have some opportunity to do so? If you cannot, in some measure, experience these things, your Faith is a dead empty Speculation; such a Faith that is so far from uniting you to Christ, that indeed it keeps you on this side Jesus Christ: and therefore say of it, 'tis a Faith that *is in vain*, that keeps me dead in my sins: Oh therefore, say in thy Heart, I will now wait on the Word, the Ministration of it, that is ordained of God to beget Faith; I will go and pray the Father to draw me to Jesus Christ, and that my Soul may be united to him, that I may have Fellowship in his Death and Resurrection; that I may be made alive unto God; that I may feel the pacifying, purging vertue of the blood of the Lord Jesus upon my poor Soul.

By what hath been said, Believers may try their Faith; and if they find their Souls to have experienced these things, they may take comfort that they are justified by Faith in the blood of Jesus, and therefore *shall* be saved by his Life.

To wind up all in a word of Exhortation.

If God hath *set forth* Jesus Christ to be a *Propitiation*, that through *Faith in his Blood*, a sinner may become *justified* from his sin, then what encouragement is here for sinners to come to him, and believe on his Name, to venture the issue of Eternal Salvation upon him, since God himself hath *set him forth*. For that end and purpose, that sinners might come unto him, and be washed, justified, saved from their sins. 'Tis not then to be doubted, but that God as he hath therein taken care for the Salvation of the sinner, so for the glory of his own righteousness: so that the sinner hath no reason to doubt, that comes to Jesus in the way proposed, but that God can take pleasure to accept of him through the blood of Jesus. 'Twas the most *deliberate* Act that ever the Wisdom of God was taken up about, the setting forth of Jesus Christ, to be the Saviour of Sinners through his Blood: 'Twas the first Foundation that God laid from all Eternity; and after he had promised Jesus Christ, it was some thousands of years before he set him forth to the World: and therefore God cannot repent nor change his mind and purpose as to accepting, pardoning, justifying, sanctifying poor sinners, that cast their Souls upon it, by the Blood of his Son Jesus Christ. Upon which it is, that blessed Soul's are brought in, in the Scriptures, magnifying the grace of God for their cleansing by the blood of Jesus, 1 *Joh* 1. 7. *The Blood of Jesus Christ cleanseth us from all sin:* So are the Saints brought forth triumphing, Rev. 5. 9. *Thou wast slain, and hast redeemed us to God by thy blood:* And Chap. 7. 14. *These are they who have washed their Robes, and made them white*

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in the Blood of the Lamb. Therefore, I say, with what boldness may poor sinners come unto it? and how certainly are they in Gods way to Salvation? in which way blessed Souls have been ever found, and none did ever miss of this end, the Salvation of their Souls.

I have now dispatcht what I shall speak at this time, as to the Doctrine of Justification, by the Free-grace of God, through the Righteousness of Jesus Christ, and of Saving Faith therein, and shall commit it to the Lord to work it upon the Conscience; I shall a little insist upon the last verse, in the removal of that Objection, which the heart puts up against this blessed Truth.

ROM. 3. *last.*

Do we then make void the Law through Faith? God forbid: yea, we establish the Law.

THE former Verses intermitted, might have afforded us much choise matter, in the opening the Doctrine of Grace, and the Righteousness of Jesus Christ; namely, that God is just in the remission of a Believer, upon Faith in the Blood of Jesus, from *verse* 26. And that the Doctrine of Grace excludes all boasting from the Creature, from *ver.* 27. That Jew and Gentile, all that are saved, must come to God, and be justified in this way, and no other, from *ver.* 29, 30. But I must

contract my self. I come now to the Objection, that the Heart, so far as it is carnal, doth naturally make against this Doctrine: namely, If a Soul be only justified by Grace, through the Righteousness of Jesus Christ, doth not this then make void the Law, and all Obedience to it? What need then of our Obedience? *God forbid*, saith *Paul*, *we establish it*, that is, the Doctrine of Justification by Faith, doth rather establish it. The Law doth stand establisht in a threefold sense.

First, Jesus Christ hath establisht it by *fulfilling it*, whereby the righteousness of the Law is fulfilled upon us, *Rom.* 8. 4. Jesus Christ perfectly fulfilled the Law, and kept it, and so makes over the righteousness of it to Believers, as hath been shewed; and so the Law stands establisht.

Secondly, The Law stands establisht as a means, through the Spirit, to *convince* of sin, and of our shortness of the righteousness of it; as *ver.* 20. And so Christ often made use of it for such ends.

Thirdly, The Law stands establisht as an everlasting Rule of righteousness and holiness, promised in the New Covenant to be written in the Heart, *Hebr.* 8.

So that, through Jesus Christ, in justifying by his blood, hath quit the sinner from all guilt and condemnation by the Law; yet he hath not given the Believer a discharge from all obedience of it: And therefore to evince this, I shall lay down this Position, That,

Observ. Though all a Believer hath done or can do, cannot justifie him before God; yet there are other blessed ends, why he should obey God, and delight in his Law.

1. Obe-

1. Obedience to God is placed as the great end of our redemption, *Luk.* 1. 74,75.—— *That we might ſerve him without fear* (a fear of bondage) *in holineſs and righteouſneſs before him all the days of our life.* God hath not only in his purpoſe the remiſſion and ſalvation of the ſinner, but that thereby he would have all that are called into this grace to *ſerve him in Holineſs.* And this end is to be upon the heart of the Believer, when juſtified by Faith: The purpoſe of God in this, is, that I ſhould ſerve him in holineſs, 1 *Tim.* 1. 9. That I ſhould live to God, *Rom.* 6. 11. as hath been ſhewed.

2. From the *Soveraign Command of God*, who ſaith, *Be ye holy*, 1 *Pet.* 1. 15, 16. This is enough to a Believer, that God hath commanded it, though there ſhould be no other end in it.

3. Holineſs and Righteouſneſs is the Soul's *conformity unto God*; it is a Beam of God, an Image of God, which he deſigns to be renewed upon all that ſhall be ſaved; as ſhall be further ſhewed.

4. Juſtified Believers do ſee an equity, goodneſs, and bleſſedneſs in the Law of God, in all his holy and righteous precepts, though they were not commanded. The Law is holy, juſt, and good, *Rom.* 7. ſaith *Paul*, ſpeaking after the regenerate part. So *David*, *Pſal.* 119. often, *Thy Commandments which I have loved.* They give God his due, and the Creature his due; and therefore to be walkt in, though not thereby juſtified.

5. There is a principle of *love to God*, *ſhed abroad in the heart* of every juſtified Believer, from the ſenſe of his rich-pardoning-grace, the freeneſs of his love which

acts and constrains a Soul to take delight, so far as it is regenerated, in every Command of God *Rom.* 5.5. 2 *Cor.*5.14,15. *For the Love of Christ constrains us, because we thus judg, that if one died for all, then were all dead; And that he died for all, that they which live should not live to themselves, but to him that died for them.*

6. Called and justified Believers have *blessed sights* of Jesus Christ, that wonderfully take their hearts: they have glimpses of the beauty of his Holiness, and would therefore be made like unto him, 1 *Joh.*3.2,3. They would obey the Will of the Father, as Jesus Christ did: They would be holy and righteous, and wise, and patient, and Heavenly, as Jesus Christ was.

7 Believers, in the way of their Duty and Obedience, have blessed fellowship and communion with God: Saith God of his Ordinances, *Exod.* 25.22. *There will I meet thee and commune with thee*, And *Exod.*20.24. ---- *In all places where I record my Name, there will I come unto thee, and bless thee.* They are everlasting Promises to all the ways of obedience, wherein the people of God do walk before him in. They pray, they read, hear, they partake of the Supper in Christs way, and there they have life and blessing to their Souls, and many a sweet intimation of love and mercy they have whispered into them: they set themselves to walk with God in his fear and counsel, and God walks with them; and their lives, if they keep close to God, are sweet and comfortable to them. And this is even as much to them, as if they were thereby justified: They would not

not miſs the ſweetneſs they meet with, in ſuch ways of Duty, for all the World.

8. By their Sanctification and Obedience, their juſtification is comfortably evidenced to them, *Rom.* 6 16. *Know ye not, that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto Death, or of obedience unto Righteouſneſs*: And ------ *Ye know that every one that doth righteouſneſs is born of him*, 1. Joh 2.29. *We know that we have paſſed from Death to Life, becauſe we love the Brethren.* So that, no doubt, Believers may come to a ſweet and bleſſed Evidence of their good eſtate, and of their juſtification, by the work of Sanctification in them, and their willing obedience to God though a Believer doth not always, and at all times fetch in his Evidence of Believing, and of comfort this way; but ſometimes from the Promiſe, and from the more immediate Teſtimony of the Spirit. But though a Believer doth not, and it may be cannot always fetch in his conſolation and peace from Sanctification and Obedience: yet that ſoul that wholly neglects it, and ſlights Evidences from Humiliation, Sanctification, and Obedience, had beſt timely look to it, that the Witneſs in himſelf he pretends to, be not from imagination of his own heart, from the wicked ones deluſion, and from ſome overly notions of grace that may affect his heart, but leave him on this ſide Regeneration.

9. Believers do perform their Duties, as *returns* to God: Every called Believer ſaith in his heart, as *David Pſal.* 116. 12. Oh! *What ſhall I render to thee?* How gracious hath God been? and now how holy

holy should I be? Who shall love the Lord, and fear before him, and praise him, if I shall not? To whom shall his Name, Laws, Ordinances, be precious, if not unto me? Who is more bound to love the blessed God than I? and how shall I love him but by obeying him? Thus doth a Believer perform his obedience, as a testimony of a thankful return to God; though I do not say, that this is all his motive.

10. By the Obedience and Holiness of Believers, God is much glorified in the World; 'tis the greatest glory that God designs to himself in the World, even by the holiness, and willing-gracious obedience of his people to him. When the World lies in wickedness, and makes war against the great and Holy God, this is that which Honours God, that he hath a people, called by his grace, that set forth the glory of holiness in the world, that are witnesses to the holiness of God, the holiness of his Worship, and all his ways, and profess and endeavour to walk in them; and by this, others are brought on to glorifie God on their behalf, 1 *Pet.* 2. 12.

Use 1. It may serve for instruction and information of your judgments and Consciencies, that there are other blessed and necessary and holy Ends, in the Sanctification and Obedience of a Believer, though they do not pacifie God, nor justifie the Believer, nor procure mercy by way of worthiness, to a poor Soul called thereunto, which may therefore serve to discover the damnableness of such kind of Doctrines, that teach, and cry in this day, Grace is free, Christ hath

hath done all; what need you pray, and have Ordinances, and be holy? This is of the wicked one, and comes from his Instruments and Factors, who are sent abroad to damn Souls: You may see, that not one of those Ends mentioned, but is of weight enough to convince a soul of the necessity of Holiness, Duties, and Obedience; and such mens pretences, are not a Scripture-way of Free-grace.

2. If there are blessed and holy Ends of a Believers Duties and Obedience, though he is not thereby justified, It may serve to take off that prejudice of heart, through misunderstanding and ignorance, that is apt to be upon the hearts of such as are Carnal, when they hear that all their Duties, Sobriety, and Righteousness, is to be accounted as loss for Christ. You see there are good and necessary Ends of all Duties of Obedience; only still take this with you and to your Consciences, that *till* you come as poor and naked to Jesus Christ, for your justifying Righteousness, and so get life in, and from him, and so are carried on in a way of Duty; else Your Duties serve you for no end and purpose, unless for a lesser degree of Torment in Hell: only be encouraged, to wait upon the means for the receiving of the Spirit, for the Knowledg of Jesus Christ: And these things, I have spoken, may be your Experience.

3. It may further direct Believers, what ends they are to propose to themselves, in the way of their Duties and Obedience, to be carryed on in them through the grace of GOD, and the daily supply of the Spirit, as one great end of your Redemption, that you should serve the Lord in Holiness

lineſs, to eye the Soveraign and Abſolute Command of God over you; that thereby you are made conformable to God, and ſhew forth his Image, and to the Death and Reſurrection of Jeſus Chriſt, that there is an equity and goodneſs in all the Holy and Righteous Ways of God.

And ſee that the Love of God be ſhed abroad in your hearts, to draw out your love to him, and ſo be acted in your obedience. Get your hearts taken with the beauty and glory of the Lord Jeſus, and ſo long after likeneſs to him: See that you look after Communion with God in your Duties, and that you do not neglect your Evidence for the Pardon of your ſins, by the ſight of your Sanctification, and your Univerſal Obedience: And perform them not as to procure mercy, by any proportion thereunto in your Duties, but as Returns to God; and conſider how much God is glorified in the World, by the Obedience of his people.

And thus may you carry on your progreſs in Holineſs, and a ſweet and conſcientious performance of Duties, and walking with God; and yet live by your Faith for your juſtification, by the rich and Free-grace of God, through the Righteouſneſs of Jeſus Chriſt as if you had never obeyed at all.

In a word, If thou haſt felt the power and vertue of the blood of Jeſus Chriſt upon thy Soul, coming as a poor, naked, polluted, guilty Soul unto it (as thou haſt been ſhewed) and haſt received life from Jeſus Chriſt, by a believing, cloſing with him; and art waiting for a ſight and ſenſe of thy juſtification, but doeſt yet want it; Remember ſtill, that in the per-

performance of thy Duties, thy heart (which it is very apt to do) lays no stress upon them, as in them to appear before God, and to procure the favour of God, but still go forth to the grace, blood, righteousness, promises of Christ, and there fix for thy acceptance with God, and be much in renewing of Acts of Faith; that is, casting thy Soul upon them, and Evidence will come in; yet go on in humbling, praying, waiting, reforming, sanctifying, obeying as to the ends mentioned: And the peace of God fill thy heart.

2. Believers that have some sense of your Justification, do you remember, that you obey God, not that thereby you were, are, or ever may be justified; *but because you are justified*: therefore you obey the Lord, and delight in his ways; keep this in your eye: and it will keep the heart from going to bottom upon your selves, as gracious, and partly righteous, which mixtures, render Duties uncomfortable and keep souls from assurance: No Believer performs his Duties so spiritually, sweetly, and comfortably, as that soul that labours to keep the sight of his Justification, still upon the account of Free grace and out of himself: that soul enjoys sweetest Communion with God in the way of his Duties, and gets to Heaven with most comfort and assurance, AMEN.

The End of the Second Treatise, of the Gospel New-Creature.

THE

The Third Treatiſe.

THE *Goſpel-New-Creature*

In Chriſt, poſitively opened;

The falſe Appearances thereof in the *Legal New-Creature* (ſo called) plainly refuted; And the true Evidences thereof particularly held forth to the Experience of Believers.

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2 COR. 5. 17.

If any man be in Chriſt, he is a New-Creature.

I Have been opening the difference between the Righteouſneſs of the Law and the Goſpel, ſhewing the Neceſſity, Nature and Way of obtaining Goſpel-juſtification, by the blood of Jeſus Chriſt, and have diſcovered a ſoul eſtated therein; I ſhall now endeavour to open the *Goſpel New-Creature*, peculiarly, as diſtinguiſht from that

which is called (in appearance) a Legal-New-Creature, &c.

Now let a soul fail in either of these, and lost for ever: fail of a saving-close with Jesus Christ for righteousness, or being a New Creature in Christ and you perish in your sins, and the wrath of God will overtake you.

I shall not now take up time in opening the coherence of the words, nor will it much be desired, as to our Design: I shall therefore draw this plain conclusion from them; namely,

Observ. *There's an absolute necessity, in order to the Salvation of every soul to become a New-Creature in Christ.*

Having proved it, we shall open the way of being a New Creature; and how, in Christ: Then how distinguish from an appearing New-Creature, (but not so indeed) and to give forth the Evidences of it. Those Scriptures that speak of the necessity of being *born again of the Spirit*, Joh. 3. 3, 5. and of being *converted* Mat. 8 3. do evince the same truth, *Gal.* 6. 15. *Neither Circumcision, nor Uncircumcision avail any thing but a New Creature. For, we are his Workmanship created unto Christ Jesus. &c.* Ephes. 2. 10. *He that hath wrought us for this self same thing is God, and hath given us the Earnest of his Spirit*, 2 Cor. 5. 5.

The necessity of this New-Creature doth arise;

1. From the *tenour of the New Covenant*, in which way God hath obliged himself to give out mercy; and in no other. Now thus runs the *New Cove-*

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nant, this is the great Article of it; *Make you a new heart, and a new Spirit*, Ezek. 11. 31. Which God promiſeth to give to all, he takes into a Covenant of mercy and peace with himſelf. *I will put a new Spirit within you, and a new heart will I give unto you*, Ezek. 11. 19. And to the ſame purpoſe, *Ezek.* 36. 26. Wherein, as we ſhall ſhew, lies the ſpecial part of the New-Creature.

2. Becauſe the Old man, all that is of the First-*Adam*, the whole frame thereof is corrupted and polluted; therefore it muſt be repaired, renewed, be made new, if ever it enter into glory, *Eph.* 4. 22. *That ye put off concerning the Former Converſation, the Old-man, which is corrupt, according to the deceitful Lusts, and be renewed in the Spirit of your Mind; And that ye put on the New-man that after God is created in Righteouſneſs and true Holineſs.*

3. Whoſoever ſhall be ſaved, ſhall be a new creature from the great Deſign of God, in giving out his Son Jeſus Chriſt, which was, that all the Elect ſhould be made conformable to the *Image of his Son*, *Rom* 8. 29, *For whom he did fore know, he alſo did predeſtinate to be conformed to the Image of his Son, that he might be the firſt born among many Brethren.* Jeſus Chriſt is called the *expreſs Image of the Father*, Heb. 1. And to that *Image* all Believers ſhall be conformed, Jeſus Chriſt, the firſt-born, and all his Brethren, to be made conformable unto him. God was infinitely pleaſed with ſuch a *Pattern*, and reſolved, all that he gave to him, and deſigned for glory ſhould be conformed to his likeneſs.

4. All the ſervices that a ſinner offers to God, are

not accepted, till a *New-Creature*; till a Soul shall act from a new living holy-principle towards God. Pray, and hear, and give Alms, God regards it not till a New-Creature: So the Word of the Lord, often casts back the services of unregenerate men upon their faces, as loathsom to the Lord, because they proceed from the old corrupt *Adam*, from unchanged Natures, *Isa.* 1.15. *When you cry, I will not hear you.* Why? You are in your uncleanness: therefore; *Wash you: make you clean.*

Use. Oh let this make for your instruction and conviction that if ever you come to God in glory, you must first be New-Creatures: If you will have mercy, you must have it in the way of the New Covenant: and if so you must be made new; While you have, nothing but the *Old-Adam*, you are corrupt, and polluted, and abominable. If you shall become the Brethren of the first-born Jesus Christ, you must bear his Image, and have it renewed upon you. Oh you that are yet in your *old sins*, and walk after your *Old-Lusts*, you are not New-Creatures: You will not think so; therefore sit down with this Conviction, That as yet you have no part in this blessedness. Oh! All of you who are the *same* that ever you were, whether living in gross sins, or sober and civil from your Youth up, you are yet of the Old *Adam*, nothing but corrupt Nature upon you: your hope is vain, and you are blinded in your sins, and the grace of God is not in you.

2. Oh! Let me before I go further, put this to tryal, and suffer the word of the Lord which shall one day judg you; Can you say in goood earnest, *Old things are past away, and all things are become new*

in me? Now I am a veſſel in the hand of God wrought by his Spirit, and there is through infinite grace, a new *work-manſhip* upon my ſoul? I ſhall lay down rules for the particular diſcovery of this: only at preſent, yield up your conſcience to the power of the word, do not ſlink from under it; If it find you out in your ſin, in nature, the ſame that ever you were, give glory to God, and ſay, The word of the Lord is quick and powerful, and go off with this conviction in power upon thy ſoul, I never expect to go to heaven and glory, if I become not (through grace) a new-Creature.

But before I go further, I would open, that every ſoul that is a new-Creature, muſt *be in Chriſt*; and why.

So ſaith the Apoſtle to theſe *Corinths*, in this Epiſtle, 13. *Chap.* 5. *Examine your ſelves, prove your own ſelves, know you not that Jeſus Chriſt is in you, except ye be reprobates*! ye are *created into Chriſt Jeſus*, Eph. 2. 10.

If a man abide not in me, he is caſt out as a branch, and is withered, *Joh.* 15. 6.

Now herein lies the great Myſtery of Godlineſs, unto which all our evidences for Heaven, are reſolved, and therefore this is a weighty enquiry. I am to ſpeak of it, ſpecially, as it relates to the making and forming the new-Creature.

This being *in Chriſt* is expreſſed by being *rooted into Chriſt*, Col. 2. 7. *Planted into him*, Rom. 6. *Built up in him*, Col. 2. All which beſpeak a real *union* with him; that this is not a meer imaginary thing, but as true and real, as the union between the root and the branches, *Joh.* 15. and the foundation and the

building, *Ephes.* 2. which is wrought by the Spirit of the Lord Jesus, drawing and uniting true believers unto him; The same Spirit dwelling in them; Rom. 8. 9. 10, 11. ——*By his Spirit that dwelleth in you.*

Now to consider, Why all that are New-Creatures, according to the Gospel, must be so *in Christ.*

1. Such as are Gospel *New-Creatures* must be *in Christ*, because if they be *New-Creatures*, they must be *Living* Creatures. Now God hath laid up all *life*, that shall be dispenced forth, in his Son Jesus Christ, *1 Joh. 5. 21. 26.* —— *The Son quickeneth whom he will*; for as the Father hath life in himself, *So he hath given to the Son to have Life in himself*, *Because I live ye shall live also*, John 14. 19 Now naturally all sinners are *dead* in the old *Adam*, and utterly unable to beget life in themselves: who can make alive his own soul? but when they were New-born as new-Creatures, they are said to be quickned in Christ, *Ephes.* 2. 5. As God breathed life into man at first, and so he became a living soul; so in the *new-Creation*, the soul is said to be *created into Christ*, Ephes. 2. 10. and to be made *Alive in him*, Rom. 6. 11.

2. If there were not a real union of the soul with Christ, life (if it should be given without it) would not be preserved in the soul, *Thou holdest our soul in life* Psal. 66. 9. As the branch, though it was once quickned, cannot preserve its life, if cut off from the root; And therefore a continued supply of life from Jesus Christ, to the soul, is necessary as to all its spiritual actings as a new-Creature.

3. By

3. By being in Chriſt, the ſoul is made *partaker of the divine nature*, 2 *Pet.* 1. 4. by which the regenerate part, all gracious habits, are infuſed in the ſoul, whereby the New-Creature is formed up in believers. Hence it is, that all grace and holineſs is infuſed into the ſoul, as diſtinguiſh'd from Common grace, that at laſt withereth: *John* 15. 6. *If a man abide not in me, he is caſt forth as a branch, and is withered*, &c. therefore a neceſſity of being in Chriſt.

4. Without being in Chriſt, the power and raign of ſin, the body of ſin, will not be deſtroyed; no deſtroying the body of ſin, by any poſſible endeavors, but by the influence of the death of Jeſus Chriſt, and a real fellowſhip therewith, which cannot be attained but by being planted into Chriſt; *Rom.* 6. 5, 6. *For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: knowing this that our old man is crucified with him, that the body of ſin be deſtroyed, that henceforth we might not ſerve ſin*; All the proper mortifying power that believers have of the body of ſin, is drawn from fellowſhip with the death of Jeſus Chriſt, which fellowſhip ariſeth only from being one with him.

5. The Image of God cannot be renewed upon us, but in Chriſt? *As we have born the Images of the Earthly, we ſhall alſo bear the Image of the heavenly*; 1 Cor. 15. 19. So Rom. 8. 29 —— we are *made conformable to the Image of his Son*; By union a ſoul is made partaker of the fulneſs of Jeſus Chriſt, as all grace is laid up in him, and of that fulneſs partakes by meaſure of every gaace from him; *John* 1. 16.

And of his fulness have all we received, and grace for grace; that is, Grace according to the patern of Jesus Christ, partaking of every grace in him according to the measure allowed to every member and branch in him.

6. Without being in Christ, no duty is accepted with God; by being in Christ, we are accepted in the Righteousness of Christ, whereby all the duties of a child of God are accepted with the Father, 1 *Pet.* 2. 5. as performed by a Principle of life from Jesus Christ, and offered up to God in the name and Righteousness of Christ; otherwise let praying and all other duties be never so strictly, frequently, devoutly performed, they find no acceptance with God, and the Soul is not bettered by them: *Without me ye can do nothing*, John 15. saith Jesus Christ.

7. Without being in Jesus Christ there can be no holy fruit in conversation brought forth to God, John 15. 5. *He that abideth in me, and I in him, the same bringeth forth much fruit*; All the fruit that is of our own stock, comes to nought, but the fruit that is brought forth in Christ, from implantation into him, is precious; fruit unto Repentance, Reformation, Holiness and Righteousness, and doing of any good, unless it proceed from the life we have in Christ is Pharisaical, and comes to nothing, and will be burnt up in the day of the Lord; wherefore sanctified believers are call'd the trees of Righteousness, *Isa.* 61. as planted, engrafted into Jesus Christ, whereby they bring forth all their savory fruit unto God.

Use. See now the great and weighty and indispensable necessity of getting into Christ, of having union with him, the main pillar upon which hangs all your

your comfort; Do what ye will and be out of Jesus Christ, and 'tis an accursed loathed sacrifice; Do what thou wilt from thy own stock, and 'tis bitter fruit; A dram of what is performed in Christ, is of more worth than a mighty daily bulk of duties without it; not hereby to lessen a believer, as to muchness of duty, but to shew the unacceptableness of all duties, though never so *many*, *long*, *devout*, till a poor soul performs all from a new principle, and power of life in the soul from Jesus Christ, and so a new-Creature.

Oh! that poor souls were throughly convinc'd of this, who, so they perform duties, never consider this. Oh! lay to heart thy *dead* condition, and the infinite necessity of getting into Christ: No life in thy soul, no preserving of life, till in Jesus Christ: nothing of the divine nature upon thee, no destroying of sin, nothing of the Image of God upon thee that is saving; no duty accepted, no fruit unto God in thy conversation, till thou hast the real experience of this blessed Mystery in thy soul, of being one in Christ, through the spirit, till thy soul knoweth what union and fellowship with the Son of God meaneth; Therefore souls that fall short here, their knowledg, profession, conversation, is lost labor, as to the great matter of eternal life and salvation.

2. If all that are truly and savingly *New-Creatures*, *are in Christ*; then a New-Creature any other way, is but a semblance and appearance of it, and not so indeed and reality; If from our selves, from the power of the Law upon the Conscience, or upon any other account whatsoever.

And therefore, I still say, the more we consider of this

this matter, of the more narrow enquiry do we find it to be.

There is a semblance and likeness of being New-Creatures, which is not really so, a semblance of Holiness, a holy fruit, which is not truly so, but will at last *wither*; and hence, all the withered Professors in this day, as we shall presently shew.

I shall not here speak of such, as pretend to no manner of change inward or outward, such as are in all things, the same they ever were, as such as live in known gross sins, they have no appearance or pretence of claim to the Title and Character of the New-Creature; By their own concession and acknowledgment they are still the same as ever they were, therefore, not so much as pretend to be made New; to such I shall, if God will, apply a further word before we have done.

Only now of the *Semblance of the New-Creature*, (falsely so called) but not really so.

1. A soul being convinc'd of the damnableness, of such and such a sin, from the Law, and the power of the Word upon the Conscience, that a soul living, continuing in it, shall never enter into the Kingdom of God: as from such a place, as 1 Cor. 6. 9, 10. *Know ye not that the unrighteous shall not enter into the Kingdom of God? Be not deceived: neither Fornicators, Adulterers, Idolaters, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God. And such were some of you*, &c. I say from this or the like Scripture, a soul may be convinced, that if he continued in any

any of these gross wickednesses, he shall never see the face of God, and so may take up from the gross outward Acts of them, or at least, from a frequent committing them; Now this person may go no further, and because he hath left some special gross sin, he thinks himself a true Convert, and a New-man, and may flatter himself with the conceit of being the New Creature we are to set forth; but no New *inward* man, no coming to Christ, nor being in Christ; And, it may be feared, many Souls are under this dreadful snare.

2. Such a kind of outward Reformation may arise from special Judgment and affliction upon a sinner, trembling that God hath smitten him for such a sin, and so may take up from it; and this also often passeth for Conversion; not but that sometimes God begins the first stroke by laying his hand upon a sinner, but I speak of a meer taking up from a prophane course, and never getting into Jesus Christ, which many rest themselves in.

3. A sinner may leave some sins of youth, as inconsistent with riper years; and upon that may take himself to be a Convert, or a kind of New-creature, to be changed and turned from what he was; but no forsaking this sin with loathing of it, as against God, no brokenness of heart for it, and the root of it still unsubdued in his heart.

4. A sinner may take up from some gross sins, as inconsistent with reputation, *credit* in the world, or his *profit* and worldly advantage, so many debaucht persons turn to be great worldlings, and yet take themselves to be good Converts, when they have turned from a sin that would waste their Estates, to

be

be wretched worldlings; yet these go away with a good opinion of themselves.

5. Sinners may take up and reform, to get the favour of some Religious Friend, or great person that doth countenance Religion, in hope of some special preferment or honour by them, and so get a form of Profession, an ability to speak of good things, owne the best people, hear good men, and yet all this proceed from a rotten heart; as was with *Simon Magus*, *Acts* 8. hoping after great gain by the gift of the Holy Ghost, the gift of Miracles, and yet was *in the Gall of Bitterness and bond of Iniquity.*

6. Souls may have a kind of conviction, and taking up to some new duties, in the sinful neglect of which they have long lived; as to a kind of secret Prayer, in observing the Sabbath more strictly, read more, hear more, (things good in themselves, when used as means to find Jesus Christ in) and yet may continue long in these; and not a Gospel New-Creature in Christ; Never humbled so as to be emptied of themselves, and come to Jesus Christ, as for Righteousness, so for life and strength for the performance of all duties, and subduing of all Sin, and herein chiefly the Legal New-Creature (so called) doth consist, in taking up to most known outward duties, something strictly, and make Conscience of them, as of gross outward sins: and yet no Gospel New-Creature. I wish there are not too many such.

7. A Soul may take himself to be a New Creature, from some good liking that he hath of such as are better than himself, and some *purposes and reso-*

lu-

tions to be better; which purpoſes for a time carry a man forth, till new Temptations, and then they will not bear a man forth; Thus you ſhall find many ſinners purpoſing and ſtrongly reſolving to take up, to avoid ſuch courſes they have found to end in trouble, and yet fall back again, becauſe purpoſing in themſelves, and not getting into Chriſt for ſtrength: and theſe think themſelves to be a kind of New-Creatures.

8. Yea further, a Soul may be under ſome terrors of Conſcience for a time, and yet heal and relieve himſelf by leaving the ſin outwardly that occaſioned ſuch terror, and taking up to a greater bulk and formal courſe and round of ſet duties, under which ſuch Souls enſafe themſelves and ſettle in a kind of Peace, and take themſelves to be New-Creatures, becauſe they were under terrors, and forſake ſome ſins, and perform more duties, and yet never healed by the blood of Jeſus Chriſt, nor have taken root in him.

Before I go any further, let me bring home, if the Lord will, theſe things to your Conſciences, and let it be a word to find out ſuch whoſe conditions have been opened.

Such then of you, who haply have left ſome groſs ſins, ſome open profane courſes, becauſe the Word of God hath glared upon your Conſciences, and you could not commit ſuch ſins in Peace, that upon ſome ſpecial affliction have taken up to a little ſtricter courſe, that have left the ſins of your youth, only becauſe they were youthful ſins, not ſutable to riper age, or have ceaſed from Lewd courſes, becauſe of your credit among men, or your worldly pro-

profits, sins in which you could not thrive in your Estates; If this be all, know it, that you are not the New-Creatures, we are speaking of, you are far from the Kingdom of God; and if you come no farther, even to see your selves wholly at a loss, and so get to Jesus Christ, you are damned for ever.

Yea, if any for the favour of men, or some outward advantage, have taken up a seeming profession of Religion above the ordinary rate, and this be your main Principle; know thou art seven times the Child of the Devil, more than thou wast, to deal thus Atheistically and Hypocritically with the great God, who will one day lay thee open to all the world, and thou shalt be confounded in thy self because of this thy abominable iniquity.

And such as have come a little further, that from some conviction of your shortness of what you should be, have betaken your selves, to a greater bulk of duties, make Conscience of many sins and many duties, and so you have setled your selves in your course; know you also, this you may do, and be far from Gospel New-Creatures.

Such also as rest in purposes and resolutions, wishings and some wouldings to be better; this will not do, if it be no more; or such as have heal'd your selves, and have not been healed by coming to the Lord Jesus Christ, by a more exact way of some outward duties; know it, and be convinc'd, that the core will break out again, and you are yet to seek for a well grounded peace; and are none of the Gospel New-Creatures.

Now another degree of mistakes of the New-Creature,

ture, doth arise from the taking of *Common Grace*; (which a Hypocrite may reach to) for truth of *renewing* sanctifying *Grace*; And know, that every Hypocrite doth not know himself to be such, but a Hypocrite is one that appears to himself, and others to be what he is not; he takes himself to be a good Christian, a Believer, a New-Creature, and is not so. The ground of some of these great mistakes, I shall mention.

As first, A poor Creature thinks himself safe, because what he doth, he thinks he doth it all with a *good heart*. No one so confident of the goodness of his heart as a Hypocrite, because he knows not his own heart, in that great Reformation in *Josiahs* time, *Jeremiah* speaks of, *Chap.* 3. 10. that *Judah turned* to the Lord but *feignedly, not with the whole Heart*: yet the people thought otherwise with themselves, as 'tis likely, when they entred into a Covenant with God, with good *Josiah*.

This is that most poor sinful Creatures do bolster up themselves with, in their Ignorance and Security, that they do all to God and men with good hearts; whereas a renewed Soul doubts of the goodness of his heart, and hath matter of humbling for it, in every duty.

2. Another mistake of poor Souls is, (as to the Gospel New-Creature) from a *misprision of sins of infirmities*, for such as are indeed *reigning, damning sins*; As to instance, to lye for advantage, to swear petty Oths sometimes, by Faith and troth, by the mass; to mention Gods name frequently, as a by-word, crying, Oh Lord, Oh God, slightly, vainly: or sometimes to drink to excess, or the like evils;

evils; 'Tis common to hear wretched Souls, when convinc'd of them, to excuse the matter. Why, 'tis their *infirmity*, whereas it proceeds from a heart wholly unregenerate, and under the power and reign of sin.

Infirmities of the Children of God, are not allowed by them, but humbled, mourned for, every day watch'd against, the root of them they endeavour to mortifie through the Spirit; which the common professor that calls all his sins his infirmities, doth not; Oh! Souls, there's a vast difference between the infirmities of such as are indeed *New-Creatures*, and between the reigning sins of natural men; sin reigns in its peace, power, habit, in the heart, no subduing, crucifying, purging, which a New-Creature doth and hath.

3. This mistake of the New-Creature doth arise from a misconceiving of the reluctancy of a natural conscience, before or in the committing of sin; taking it for the *Conflict* that is in a truly regenerate Soul, between the Regenerate and the Carnal part; which mistake usually is bottomed upon a misunderstanding of that place of *Paul*, Rom. 7.15. *For that which I do, I allow not*, &c. Hence, say many unregenerate, graceless persons, Why, though they do break out into such and such things, and omit such and such duties, yet they do not *allow* themselves in it; that is, their Conscience is not wholly seared, and so make some resistance, and this they take to be saving grace; A gross and most dangerous mistake: Now take such a person, and he hath *not a delight in the Law of God, in the inward man*, as *Paul* had, *verse* 22. doth not cry out as inwardly burthen'd, *wretch-*

ed man that I am who shall deliver me from the body of this death? No such daily complaints and groanings under the weight of it, No eying God through Jesus Christ for deliverance from it, No serving the Law of God with a *renewed* inward man, No *walking after the Spirit*; so that unless it be so with you, that no allowance, in the conscience, and yet do it, it comes to nothing; and an Hypocrite may and doth as much, till given up to a seared conscience, past feeling.

4. From a mistake of *faith*, taking that for sound and saving, which is common to a Reprobate; such as *James* describes in his Epistle; speaking of men who *say they have faith*, and have not really; A faith that believes God is; the Scriptures; the dying and rising of Jesus Christ, and all other Gospel truths, as it pretends; yea that he believes on Jesus Christ, and hopes to be saved by him, as well as the holiest; and upon this they have a kind of peace. I have spoken before of Justifying faith; only a word as to the New-Creature, know therefore, That faith that doth not teach a soul to *deny it self*, that doth not *purifie* the heart, that doth not *live* upon Jesus Christ, and so *created into him*: is not the faith of the New-Creature, but a common dead putrifying faith, that suffers the soul to putrifie in sin, and works not to the cleansing of it.

5. To instance in some other graces; as, namely *repentance*, which souls do take to be only a wishing the sin had not been committed with a little fear and sorrow after it, and this they think to be true repentance; which when true, is accompanied with loathing of the sin, and our selves, and our corrupt

natures, brokenness of heart for it, and from it, and turning to God by Jesus Christ, and eyes the honour, patience, holiness, love of God in its sorrowing, more than his wrath; and hath for its effects, *carefulness*, *indignation* against it self, *vehement desire* after more holiness by Jesus Christ, 2 *Cor.* 7. 11.

6. A false and carnal *hope* of Heaven, mistaken for a gracious *saving hope* deceives the soul in this matter: many poor souls, yea, it may be feared, the most, think they shall go to Heaven, because they *hope* so: and think they ought to hope; Now a saving hope of pardon and Heaven is rightly bottom'd, namely upon the riches of Gods grace *Titus* 3. 7. Upon the righteousness of Jesus Christ, *Gal.* 5. 5. Upon some special promise of God; Upon *experience of God*, Rom. 5. And *purifies the soul*, 1 *John* 3. 3. as I may have occasion more at large to speak.

Oh! this false and carnal cursed hope, that is not thus bottom'd, serves only to shut up the heart against the power of the word, and a saving closing with Jesus Christ; till a Soul is dasht in this hope, it will never get a better.

7. A *form of knowledg*, specially if *encreas'd* under the Ministery of the Word, may much deceive a soul in this great and weighty concernment; so *Paul* speaks of the Jews, *Rom.* 2. 20. having *a form of knowledg, and of the truth of the law*; Many have a Catechistical form of knowledg, they can describe what faith, and repentance, and regeneration is, and then think they have it themselves, because they can *tell* what it is, and do believe it to be such; There may

may be much knowledg in the head, and yet no renewing grace in the heart; That knowledg that is ſaving brings with it a power upon the ſoul, to love, delight in, to experience the goodneſs, vertue, ſweetneſs of what it knows: It tranſforms the ſoul into the image of what is known: 2 *Cor.* 3 *laſt.* It is ſpiritual, and it makes the heart, the affections ſpiritual.

8. A miſconceit of the *grace of love* is alſo a falſe ground in this matter: As that a poor ſoul will think that he loves God, when he hath no knowledge of him, nor delight in him, nor communion with him; nor doth love his Image, which is holineſs; And that he loves All, every one, whereas much envy and malice reigns in the heart, if but a little provoked; And for the people of God truly ſo called, they hate them for Hypocrites, Schiſmaticks, and what not? or if a little better thoughts of them 'tis not love to Chriſt, and his Image in them, that acts them, which is the nature of the grace of love. But yet are juſtified in their conſcience to be the people of God.

9. So is patience, humility, meekneſs miſtaken; ſome natural diſpoſitions are moſt patient and meek, and theſe poor Creatures are apt to miſtake for grace, when 'tis nothing but meer nature, and more candid diſpoſition; And ſuch Souls, from natural temper can bear much, and it hath an appearance of grace; But yet here may be no work of the Spirit all this while, humbling, meekning the ſoul in its own vileneſs, no mortification of contrary luſts. No humbling for pride of heart, without which no true gracious humility; No meekning by the Goſ-

pel, and the power of Christs love upon their Spirits; And yet upon this account, you shal have poor carnal souls pretend much (as I have often heard it urged by them) to the fruits of Spirit, mention'd, *Gal.* 5. 22. of love, joy, peace, goodness, patience, temperance, when 'tis nothing but dispostion, ingenuity, or from civil education.

10. As great a deceit there is about the *fear of God*; many poor souls do fear the punishment and wrath of God, which is all they do, and then they think this is the fear of his servants; The fear of the Lord, which God promiseth to put into the hearts of his own people, *Jer.* 32. 40. is a fear of God, because he is holy, because he is gracious, because he hath pardoned iniquity; *They shall fear the Lord and his goodness, Hos.* 3. *last.* which fear is mixt with a sweet and blessed love to God, and consolation of the Spirit. At least a waiting for it.

11. A *misapprehension of good works*, causeth a mistake of the New-Creature, many are convinc'd that works of mercy and Charity and Justice are to be done, and so, from a pitiful nature, or from vain-glory, or from a secret thought to appease God, or from Legal conviction at least, they will be ready to do Charitable works, (things good in themselves) and this they think discovers their Faith; And herein lies a common deceit in the vulgar professors of the people of *England*; Now all the good works (falsly so called) done out of Christ, are fleshly, and not accepted with God: A Papist, and many a carnal Protestant, (even also for the sin of his soul) doth much this way; But good works, properly so called, do flow from a living faith, from love

love to Jeſus Chriſt, and deſign, not a ſelf juſtification, but the glory of God; And gracious ſouls do find it very hard to perform them, with holy ends.

12. Miſtake of *a good converſation*; which may only be a moral converſation, civil, ſober, righteous as to men, but minds not *Holineſs* to God, which is the ſpecial part of a Goſpel-Converſation: And yet the moſt of people go away with this, that they are believers, and in a good ſtate for heaven, becauſe they have a good converſation, which they greatly miſtake. That which the word of God calls a good converſation, as an evidence of faith, is not only a meer outward blameleſneſs (which the Phariſees had), but to walk with God, from a Goſpel-principle, from Goſpel-Grace, and the love of God in the heart, chiefly reſpecting holineſs to the Lord, and the fear of the Lord upon the heart; now a ſoul that hath nothing of this may be outwardly blameleſs, a Jew and heathen may be ſo, and nothing of the grace of God upon them.

Uſe. Now the Lord make this to be a convincing ſearching word to you; you that have left ſome groſs ſins, from the word upon your conſciences, from afflictions, from worldly advantages, from age; be it known unto you, this you may do, and more, and be ſtill in the Children of Wrath, in an unpardoned condition, and not the New-Creatures we are ſpeaking of; yea though thou haſt taken up to new duties, and makeſt conſcience of many ſins and many duties, thou mayſt ſtill be out of Jeſus Chriſt,

And you that call your daily ſins (which have,

dominion over you your infirmities, when not humbled, nor mourn for them, nor cry for strength against them, this your way is your folly, and the Devil and your own hearts greatly deceive you; yea you call such sins your infirmities, (meaning as if they were the infirmities of the children of God) that cannot consist with truth of grace, such as common lying, and common prophaning the Lords name in your mouths, and neglecting to sanctifie his Sabbaths, and living in the neglect of secret spiritual prayer.

And such of you that have some striving in your consciences, before and after the sin, know it, it may be so, and yet not a drop of saving grace in you, no regenerate part wrought forth in you; And yet how many bear up themselves upon this score: and think thence they allow not themselves in the sins they commit, in *Paul's* sense: look to this, or you may for ever perish in this snare, I have given some marks how you may know it.

Take you heed also,, that you take not that which is called *Common-Grace*, which is Common to Reprobates, for true grace. There's a false faith, a false Repentance, a false Hope, and so of the rest, in which you may assuredly go to Hell; you may have a harmless conversation, and do some good works of Charity and yet perish for ever, you may have nothing of the New-Creature in you; and yet give all your goods to the poor.

In a word, you may leave outward gross sins, have convictions of wrath to come, have purposes (such as they are) to be better, take up to New-Duties, have common grace, think you have faith, repentance,

pentance, hope that you are humble, patient, have a good converſation, and do good works; and yet not be New-creatures in Jeſus Chriſt, as we ſhall further evince.

I have yet one more deceit to diſcover, and that is, the miſtake of a Scripture *good conſcience*; It is true, that the Apoſtle in 1 *Tim.* 1. 5, 19. puts *faith and a good conſcience* as the great Comprehenſive Duties, but there is not any one thing more miſtaken, than what this *good conſcience* is; Too many Preachers preſs this carnally, and carnal people go away with it, that they have Faith, yea they never doubt it, and for a good conſcience they diſcharge it; I have ſpoken of Faith already, but now that which ſuch poor ſeduced ſouls take to be a good Conſcience, is only to wrong no body, to be juſt to all, not to purloyn others goods, to take and keep nothing but their own; they take it to be chiefly converſant about the duties of the ſecond table, concerning their Neighbour; A little to rectifie this ſoul-damning miſtake.

1. A *Scripture Conſcience* is an *enlightened conſcience*, which before was ſhut up in darkneſs *Eph.* 1. 18. The light of the word of God is ſet up in the conſcience, whereby it diſcovers thoſe truths in their power and worth, which before it was dark unto.

2. A good conſcience is a *conſcience ſearcht* by the power of the word, *convinc'd* to be under ſin, and guilt, and pollution, whereby trouble doth ariſe in it; God laying in the weight of guilt, the damnableneſs of ſin, the pollution of it, upon the Conſcience; ſo that the ſoul cries out, What

ſhall I do? How ſhall God be pacified, and the ſoul ſaved?

3. And hence it is an *awakened Conſcience*, which before was aſleep; *Awake thou that ſleepeſt*, Epheſ. 5. The voice of the Spirit doth awaken that Conſcience that before was aſleep in ſinful ſecurity.

4. A good Conſcience is convinced that all the keepings of the Law, and keeping a Conſcience to men, cannot juſtifie the ſoul before God, cannot commend it to God, which a Second-Table-Conſcience imagines it will, and ſo in peace: *Paul* kept a Conſcience as to many things, *Acts* 23. 1. *I have lived in all good Conſcience before God unto this day*; meaning, I conceive, from his youth up, when he was a Phariſee; but when his Conſcience was convinced and awakened, and came to ſee Jeſus Chriſt, he ſaw that all his keeping a Conſcience, as to many ſins and Duties, could not in the leaſt commend him to God.

A good Conſcience is ſprinkled with the blood of Jeſus Chriſt, *Hebr.* 10. 22. *Let us draw near with a true heart, in full aſſurance of Faith, having our hearts ſprinkled from an evil Conſcience. How much more ſhall the blood of Chriſt, who through the Eternal Spirit offered himſelf to God, purge your Conſcience from dead works to ſerve the living God*, Hebr. 9. 14. So that this is the efficacy of the blood of Jeſus Chriſt upon the Conſcience of a Believer, it pacifies it in the ſenſe of the forgiveneſs of ſins towards God, ſo as it can draw near to God; and it *purgeth* it from dead works, ſin, and pollution, to ſerve God acceptably. This is a good Conſcience indeed.

6. *d*

6. *A good Conscience respects all the Precepts of God*, as well of *Holiness* to God, as Goodness to men; which the Conscience we have been speaking of, doth not. Such a one makes not conscience of this great and absolute Precept, *Be ye holy*, 1 Pet. 1. It makes not conscience of purging the heart, of secret mourning to God, of the purity of God's Worship: It makes no Conscience of lesser sins, as we have shewed, not of *all* sin; as *Herod* heard the Word gladly, but made no conscience of persecuting *John* to death, when he stood in the way of his Lusts: Now, I say, a good Conscience respects Precepts of Holiness, *secret* as well as publick Duties, inward as well as outward Sins, lesser sins as well as greater.

7. A Scripture-good Conscience *is much taken up about godly sincerity.* So *Paul*, 2 *Cor.* 1. 12. *For our rejoycing is this, the Testimony of our Conscience, that with simplicity and godly sincerity, not with fleshly Wisdom, but with the Grace of God we have had our Conversation in the world*, &c.

Thus a soul that walks with a good Conscience towards God labours to approve it self in all things, with a godly sincerity, to do all as unto God.

Lastly, a good Conscience labours to keep it self pure and undefiled. it is accompanied with a *pure heart*, 1 Tim. 1. 5. *Now the end of the Commandment is love out of a pure heart, and of a good Conscience, and of Faith unfeigned.* A soul that would keep the Conscience good, would keep it pure, and the whole inward man pure, as a Temple unto God.

Use. Now see how many ingredients go to make up a *good Conscience* in a Scripture-sense, and what a great

great mistakes is in this weighty matter; and how far, abundance of people that make conscience of their dealings with men, conclude thence they have a Scripture-good-Conscience to God, when they are not savingly enlightned, their Conscience never search'd by the power of the Word, and throughly awakened out of a natural condition, never humbled for resting in themselves and their Duties, not having their conscience sprinkled with the blood of Jesus Christ, and purged thereby, not having a tender respect to all the Precepts of God, not to walk before him in godly sincerity, nor with a pure heart. You then that are short of these things, you are wholly to seek in that which you so much pretend to, and speak peace to your selves in, the having or keeping a good Conscience; you have as yet no part in this matter.

2. What hath been spoken of a good Conscience, may be for instruction and direction to the Called Ones of Christ; how to preserve the Conscience good and peaceable, and so to live and dye in the peace and comfort of it, through Jesus Christ our Lord. Get it sprinkled with the blood of Jesus Christ every day, and under the searching of the Word, and awake unto God, and pure and undefiled, respecting all the Holy Precepts of God, as binding to your conscience; so will the conscience be tender, and peaceable, and God will witness in your consciences your acceptance with him in his Son Jesus Christ.

I would give out further some Notes of Tryal, Whether you rest in false common grace, or not, as to

to what we have already spoken in so weighty a matter.

1. By your *never suspecting the truth of your grace*, but taking all upon trust, never doubting but you have Faith, and do repent, and so of all the rest; That soul that never suspected his grace, may well fear that his pretended grace, is no more than what a Hypocrite may reach unto: The poor called children of God, are exceedingly jealous their Faith is not sound; that they are short in every grace, because of the woful mixtures that they find, more Unbelief than Faith; more hardness of heart than softness, more Pride than Humiliation; and so of all. Now that soul that goes away with an unsuspected confidence of every Grace, sure flatters himself, and his way will be found to be deceitful.

2. That Soul that draws back his conscience from the searching power of the Word, when it gives out ways of tryal of Sincerity: and truth of grace, and puts it off, as if not concerned in it; this may well bespeak a false heart. A gracious heart would bring the Work over and over to the Touch-stone of the Word, delivers up it self unto it; yea, is much with God to search him, in point of a firm Work upon his Spirit, as to any prevailing Iniquity in his heart; as *David*, *Psal.* 139. When he was before the Lord, appealing to him, and opening his heart to him, speaks thus, *ver.* 1, *Oh Lord thou hast searched me*, &c. thou hast: And yet *ver.* 23, 24. begs of God yet further to search him: *Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me into the way everlasting.*

3 False

3. False grace is discovered by its *easie acting*; When you can easily believe, easily repent, easily be humble, and so of all others. Certainly, 'tis all naught. There is great contradiction within, and from the Tempter, as to act Gace begun in a soul; yea, a daily supply from Jesus Christ must be, to act any Grace livelily; which the common pretending easie Believers are not sensible of. It cannot be but every act of Grace must find more or less resistance from flesh and blood, which is so vigorously opposite to the nature and acting of real grace in the Soul.

4. Such as are never humbled for the spiritual wickednesses of their hearts; (I call them so in opposition to the more gross and fleshly wickednesses) now these are *Hypocrisie, selfishness, spiritual pride, vainglory, unbelief*; many that have had trouble for some gross sins, and will withstand some gross corruptions, through common grace; never come to be abased for these depths of the heart, which are more hardly discerned: I may well enough call that soul as yet a Hypocrite, that is never humbled for the Hypocrisie of his heart, for selfishness, and the rest.

5. Common grace measures the soul chiefly by *Negatives*, what it is *not*, rather than what really *it is*; as the Pharisee, *Luke* 18. *I am not as other men are*; pleaseth himself rather in what he is not, than what he is: I am not thus and thus, as abundance of debaucht persons are; but whether he be called of God, emptied of his own righteousness, sanctified in Christ Jesus, a new Creature in him, he puts off the Examination of.

6. Com-

6. Common grace doth at best *respect a mans self* in all it does, and not the glory of God which it sees not; let others be as wicked as they will, it is not much to such a soul, let every one look to himself: such a soul doth not avoid sin as sin, but only for fear it should damn him; whereas the proper nature of Grace is to respect God, his Holiness, Name, and Glory.

Thus have I laid down some plain Discoveries of the pretended New-Creature, that which I have stiled a *Legal New-Creature*. I shall now proceed a little further to make discovery of a more seeming Gospel New-Creature, yet but seeming.

That which hath the nearest resemblance of the New-Creature is, when from some *common enlightnings* of the Gospel of Grace, and some *overly tastings* of the good Word, the *affections* being something stirred therewith, there is some affection expressed to the Gospel, and some outward Reformation upon it, and a Profession, above the common formal rate taken up, joyned also with *common gifts* of Praying, or Prophesying, knowledge, &c. Now all this may make so great a *blaze* and flourish, that it shall be hardly discerned, by such a Professor himself, or others that are spiritual; That all this may be, 'tis clear from several Scriptures, *Hebr.* 6. 4, 5. where mention is made of *inlightning, tasting, gifts of the Holy Ghost*, and yet such to *fall away*, and *never to renew themselves again*; and *to be nigh unto cursing*, verse 8. *And* verse 9. *Beloved we are perswaded better things of you, and things that accompany Salvation*, &c. Imp'ying, that these things may be, but do not always accompany Salvation; So the Apostle

Peter

Peter, 2 Pet. 2. 20. ſpeaks of ſuch who had *eſcaped the pollutions of the world, through the knowledge of Jeſus Chriſt, and yet again entangled therein, and overcome, and their latter end worſe than the beginning.*

They ſhall eſcape many groſs pollutions, and that through a kind of knowledg of Jeſus Chriſt, and yet be again overcome, and return wholly to them. So *Matth.* 12. 45. Our Lord Jeſus ſpeaks of the *houſe ſwept*, and *garniſhed*, *the unclean Spirit cast out for a time*; ſome outward reformation, a damp upon the luſts of the heart, and knowledge, and common gifts, and yet the unclean ſpirit returning again.

Examples might be produced of ſuch Profeſſors, in the Goſpel, as that of *Judas*, an eminent profeſſour, a forward follower of Chriſt, ſuffered ſome perſecution, and gifted, and yet proves a Reprobate. *Simon Magus* baptized by *Philip*, renounced his Sorceries, took upon him a forward Profeſſion of Chriſt, accompanied *Philip*, and yet *his heart not right in the ſight of God*, Acts 8. 13, 21.

It may be more than feared, This age (to the high ſcandal of Sinners and Saints) hath produced many ſuch; that have been much taken with the glorious grace of the Goſpel, their conſciences ſomething awakened for Heaven, the affections ſtirr'd, have attained to flouriſhing gifts, and yet returned to their firſt nothing, turn'd blaſphemers, and profeſſed *Atheiſts*.

And no doubt there is ſuch a Majeſty, excellency, ſweetneſs in the Goſpel of Jeſus Chriſt, that may for a time much affect a carnal heart, and may be received

ceived *with joy*, Matth. 13. 20. The very Hiſtory of Jeſus Chriſt dying for ſinners, may much affect; that he will freely ſave ſinners, the glory he hath provided for his own, theſe and the like things may much take the affections for a time, make a ſoul aſhamed of groſs pollutions, and yet no New-creature all this while; And of ſuch as theſe it is, that Chriſt doth propheſie of, *Matth.* 25. who ſhall have Lamps, Light and Profeſſion, go along with the wiſe Virgins, wiſe and truly gracious Profeſſors, not be diſcovered (many of them) till the Lords appearing, and yet kept out of the Kingdom of Heaven.

Now of all others, theſe have the moſt reſemblance of a real New-creature, and yet fall ſhort, and periſh for ever.

I ſhould prevent my ſelf, ſhould I at large diſcover wherein ſuch profeſſors are ſhort, only a word or two.

1. Such ſouls are never emptyed of themſelves, and humbled and ſo come poor and nothing to Jeſus Chriſt, though happily they may be able to ſpeak of it, as many Souls have a form of Goſpel-Knowledge, and can ſay, *We are nothing* and yet never had the ſaving experience of it upon their own hearts.

2. Such Souls have no *true brokenneſs of heart for ſin*, they much ſlight it; yea, ſay many, 'tis Legal; brokenneſs for ſin, is a low diſpenſation, as they will ſtile it; without which (in ſome meaſure) no ſaving repentance, which is as neceſſary to Salvation, as believing of Jeſus Chriſt, and Free-Grace.

3. Though ſuch ſouls may reform many things, yet

yet there is some *unsubdued lust* in the heart, that at last breaks out, and carries an end the heart, as with *Simon Magus*, and *Demas*.

4. Under all such enlightnings and tastings which may for a time affect the heart, the heart still remains *unchanged*; and so no New-creature.

5. They are not rooted into Jesus Christ, which we have shewed is the root of the New-creature; not *rooted and built up in him*, *Col.* 2. 7. Therefore 'tis said of the Hearers with joy for a time, that they had *no root*, Matt. 13.

What hath been spoken as to this may put the more forward Professors upon a close and diligent search, and to see if their attainments in enlightning, tasting, knowledge, gifts, reformation, be no more than what a Reprobate may attain to: and to lay their hearts under the searching Power of the Word, and to open their hearts to God, and cry unto him, and keep a godly jealousie over their spirits; And rest not till you get poor and emptied, and humble your selves, your hearts broken for sin, every lust subdued and crucified, the heart changed, and your Souls rooted into Jesus Christ, by a saving union with him: yea, to give up your hearts to what we shall further say, through grace, as to the plain opening the real Gospel New-Creature.

The

The Gospel New-Creature positively opened.

I Might here shew you how every faculty of the soul is *renewed*, As the understanding, by the infusion of new and divine light into it, which is stiled the *Enlightening the eyes of the understanding*, Ephes. 1. 18. and to be *renewed in the Spirit of the mind*, Eph. 4. 23. How the will is altered and changed, the affections made new, the conscience purged and sanctified, with all the powers of the soul: but I shall not take this Method, but rather pursue a more familiar way, more particularly shewing the make of the New-Creature, in reference still to its being so in Christ, which is our principal scope. First, then;

1. To the making and framing the *New-Creature* there must be a *New-Nature*; If there be a New Creature formed, there must be a *New-Nature* to make it so; hence believers that are in Christ, are said to be *partakers of the divine nature*, 2 *Pet.* 1. 4.. Which is wrought, by *the incorruptible seed of the word*, 1 *Pet.* 1. 22. Whereby we are said to be *born again*, And *I am* 1. 28. *Of his will, own will, begat he us with the word of truth*, &c. Which seed, is the seed of God in believers, the seed of every grace in the soul, which is something of the likeness of God wrought in the

soul, and so acts the soul towards God; which is stiled the infused habits of every grace in the soul; this New-Nature works contrary to the old corrupt nature, and it is stiled, The regenerate part, *the new inward man*, *Ephes.* 4. 24. and assoon as it is wrought and formed in the soul, it works against the sinful dispositions of the old *Adam* in us, and there is a new war or conflict begun within us, (which is something more than the resistance of a natural conscience as we have shewed) *I see another Law in my members, warring against the Law of my mind*, Rom. 7. 23. *&c. The flesh lusteth against the Spirit, and the Spirit against the Flesh, and these two are contrary to each others* Gal. 5. 17. And under this daily conflict and war within, is every New-Creature, while we abide in the fleshly tabernacle. This is the first peculiar distinguishing Workmanship of the New-Creatures, there's a new seed, a new divine nature infused into the soul.

2. As there is a New-Nature, so it follows that this New-Creature hath a *new life*, it is a *Living* New-Creature; so regenerate persons are said to be *quickned in Christ*, who were before *dead in sins and trespasses*, Eph. 2. 1, 5. And, *The dead shall hear the voice of the Son of God and live*, *John* 5. And they are said to *be*, *Alive unto God*, Rom. 6. 11. *Christ liveth in me*, Gal. 20. Which new life must necessarily be; because,

1. Every natural man, (as hath been already hinted) is dead in sin, and is said to be *without this life of God*, Eph. 4. 18. The life of God departed from the soul, whereby it had Communion with God, upon our fall in the first *Adam*; therefore, if we are recovered,

recovered, we muſt have a new Life from God infuſed into us,

2. If there be not a *new life* breathed in us, we can put forth no ſpiritual vigour in any duty towards God, and ſo all our duties, ſervices, worſhip would be dead fleſhly duties; this I have alſo hinted in ſhewing the neceſſity of being *in Chriſt*, if a New-Creature.

3. As there is a new nature, and a new life, to begin the New-Creature; ſo, thence there's *a new breathing*; The Soul falls a breathing after God, and after Jeſus Chriſt; As the life which God breathed into man at his firſt Creation, is call'd the *breath of life*, Gen. 2. 7. And aſſoon as ever there is life, this new life breath'd by the Holy Ghoſt in the New-Creature, there's preſently a *breathing* of this life, as indeed one of the firſt diſcoveries of it, (as breath is the moſt immediate acting of Life) the ſoul *breaths*, and *pants*, and cries after God himſelf, Pſal. 42. 1. *As the hart panteth after the water brooks, ſo panteth my ſoul after thee, Oh* God; *I opened my mouth and panted Pſal.* 119. 131. So that prayer that is ſpiritual, it is *the breath of a living* ſoul; *Paul* that breath'd out cruelties againſt the Saints, when converted, and made Alive, he falls a breathing after God; *Acts* 9. ——*Behold he prayeth.* And this doth indeed ariſe from the very nature of ſaving grace, which is to carry a ſoul to God through Jeſus Chriſt, to ſet it a longing not only after mercy, and pardon and peace, but after God himſelf, *Pſal.* 63. 1. *My ſoul is a thirſt for God, the living God*, &c. As alſo from the diſſatisfaction and emptineſs the ſoul begins to find in all Creature-enjoyments, which now it cannot (having

had a view of Christ, be satisfied and contented with, but the soul must have God, must have Jesus Christ, must have the likeness of Jesus Christ, and so it breathes, cries, pants after God, and the possession of him, and communion with him, as the Souls highest perfection.

1. Now, therefore, before I go any further, let this be well-weighed: Have you this *breathing* in you, which when you were dead in sin, you had not. This is the least degree of grace, if the soul be not thus breathing, panting, thirsting, longing after Jesus Christ, so that you cannot, must not, be satisfied, but in the enjoyment of him; verily you are dead, and the grace of God is not in you; so that it may be for a true discovery of your states. Consider, what your hearts do most breathe after, what they most earnestly pant for: Oh! Is it for Jesus Christ himself? The hearts of Carnal Worldlings are said *to pant after the dust of the Earth*, *Amos* 2.7. that is it the carnal mans heart thirsts after: but a soul in Christ breaths upward, the Treasures of Heaven it pants after, and will never be at rest, till satisfied with them.

2. This may serve to distinguish formal praying, from that which is of the Spirit in the Children of God. There's no such thing as the breathing, panting, crying, longing of the soul after God, and Holiness and Communion with him, in formal *saying* of prayers: the thing done quiets the Conscience; but for God himself, the Soul thirsts not for. Therefore you that pray in forms in secret, and content your selves, in saying and repeating such a form of words, sure you have little or no breathing for Jesus Christ

Chriſt in ſuch Duties, the Heart is not excerciſed in longings and pantings for God: ye Souls that pray out of forms, upon terrours, and no more upon the Conſcience, but you thirſt not, breathe not after God himſelf, you may be ſhort of the life of God in you.

3. This may alſo encourage weak Souls, that have but broken words, to expreſs themſelves to God, yet your very Souls do breathe and pant after the Lord: verily the life of Chriſt is in you, if it be indeed ſo with you, and God will hear thoſe breathings in you, *Lam.*3.56. *Hide not thine ear at my breathings.* The bleſſed God will not hide his Ear from the breathings of his poor Children.

Only let crying, panting Souls take heed, that this breath be not ſtopt nor intermitted: 'tis a moſt dangerous thing to intermit the breath of Prayer, that it grows weaker and fainter; it will be a ſign unto you, and a ſad one too, that the New-Creature is rather decaying, than increaſing in you.

Be not contented with no more praying, than will juſt, as we ſay, hold Life and Soul together; that is to live at a very low rate; but juſt to live, if that. As breathing takes in the Air, revives, enlargeth the Natural Spirits, renders the whole man lively and lightſom, and vigorous; ſo doth this conſtant Spiritual breathing with God, and after God; it enlargeth the Heart, revives the Soul, keeps freſhneſs and vigour of Spirit in the way of God, when God comes in with a full gale upon the ſoul, how ſweetly is it refreſhed, how doth faintneſs, wearineſs, indiſpoſition, go off, and the Spirit of a poor Creature is chearful with God, and bleſſedly d-

lights it ſelf in him. Oh delight to be every where in every way, where God breaths upon the hearts of his people, and where they breathe after him.

And let new living Souls take heed, by the way, how their Hearts do pant after the Earth and World and the contentments of it: this will as much damp Spiritual Life, and breath in the Soul, as any evil whatſoever: Lay your hearts to the fulneſs and ſweetneſs of the Lord Jeſus Chriſt, and breathe ſtrongly for them, and thoſe things will be but wind and vanity.

1. But I muſt proceed: I come now to ſpeak of the next diſcovery of the New-Creature, and that is it hath *new ſenſes*; That you may ſee how fully it anſwers the frame of man, as a Living Creature, and what a New-Creation this is: As the New-Creature hath a New-Nature, a new inward life and hath a new breathing, ſo it hath new Spiritual Senſes: So the Apoſtle, *Heb.* 5.14. ſpeaks of the *Exerciſe of Spiritual Senſes*. And as the Natural Life is exercited and preſerved by Senſes, ſo is alſo this new Spiritual Life of the New Creature, which I ſhall mention particularly.

Firſt, There is a *New Ear* given to this New-Creature: This Jeſus Chriſt hath frequently promiſed, that he would *open the Deaf Ear*: So *Job* 36. 10 *He openeth alſo their Ear to Diſcipline, and commandeth that they return from iniquity. The hearing Ear, and the ſeeing Eye, the Lord hath made even both of them*, Prov. 20.12. By this opening the Ear, is meant the opening of the Heart; as 'tis ſaid of *Lydia*, *Act.* 16. *Whoſe heart the Lord opened*: The heart is ſhut up naturally, and naturally cannot hear the *voice of the Spirit*

Spirit, till the Lord himſelf open it. A natural man hears no more than the voice of a man, and the Letter of the Word: but when this *New-Creature* is formed, he is enabled to hear the voice of Jeſus Chriſt himſelf, the voice of the Spirit, *Joh.* 10. 27. *My ſheep hear my voice.* A Soul can then ſay, This the Lord ſpeaks to *me* in ſpecial: This is the voice of Chriſt that calls *me*, to come to him, and that Soul comes; Jeſus Chriſt ſpeaks with a convincing, particular, powerful Word, and the Heart being opened to receive it, obeys it as *his* voice: And ſo in every Ordinance, 'tis the Voice of the Spirit of Chriſt the *New-Creature* waits for; *He that hath an ear to hear let him hear what the ſpirit ſaith unto the Churches*, Rev. 3. laſt.

Secondly, The *New-Creature* hath a *new ſeeing eye*: The eyes of the Underſtanding opened, to ſee into the bleſſed and hidden myſteries of the Goſpel of *Jeſus* Chriſt, ſaith the Apoſtle of the Natural man *Eye hath not ſeeen*, 1 *Cor.* 2. 9. And, *ſeeing they ſee not Matth.* 13. But Chriſt ſpeaking of called Diſciples, ſaith, *Bleſſed are your Eyes for they ſee*, &c. They have a new ſight of God in Jeſus Chriſt, which ſight doth *abaſe* them, and alſo *draw* them to Jeſus Chriſt. The Vail being in part taken away, they can look into the things of God which they ſaw not before, the Scriptures begin to be unvailed, and they ſee beyond the Letter of them, into the Life and Spirituality of them. And thus the Lord Jeſus promiſed of old, ſpecially as to new Teſtament-daies, *I will bring the blind by a way that they knew not, I will lead them in paths that they have not known: I will make darkneſs*

light before them, and crooked things straight. &c. *Isa.* 42. 16.

Thirdly, There is a *new power of tasting* given to the Soul, is another *Spiritual Sense*, which before the Soul had to no purpose. A new and blessed tasting of the good Word of Life, *Thy word is sweeter than the Honey Comb*, Psal. 19, *How sweet are thy words unto my mouth*, Psal. 119. 103. *If so be ye have tasted that the Lord is gracious*, 1. Pet. 2. 2. There is a *new taste* of the *bitterness* of sin; *The heart knows its own bitterness* saith the Wise-man: A *tasting* of the special, free, and precious love of Christ: A *tasting* of the goodness of God in mercies. And thus there is a *savoury spirit* given to the New-Creature, whereby he doth delightfully savour the things of JesusChrist, and can speak savourily of them to others.

Fourthly, Adde to this a *new smelling*, to which the Spouse of Christ often alludes in *Solomon's* Song, *Because of the savour of thy good Ointments*, Chap. 1. 3. speaking of Jesus Christ, who is a new and precious Perfume to the soul; *Who is this that cometh out of the Wilderness perfumed with Myrrh and Frankincense*, Chap. 3. 6. so saith the word of the Promise Chap. 4. 6. ——— *His smell shall be as Lebanon*: And when Jesus Christ breathes in his Ordinances upon blessed Souls, it is as sweet and delightsom Perfume to them.

Fifthly, There is a *new-feeling* wrought as an effect of this new life, which the Soul hath in Christ, when a new-Creature is in him. The natural man is *without feeling*, as a dead man is; let never so great a weight lie on a dead man, and he feels not: but now

now take a Soul created into Chriſt, and he feels a new *Weight* within him, *Hebr.* 12. 1. Sin is not only a burden, as to the weight of guilt, but every corruption, (even when the ſenſe of guilt is removed by Jeſus Chriſt) is a *Weight* to the Soul, under which the Soul cryes out, mourns, groans to be delivered, *Rom.* 7. 24. *Oh wretched man that I am, who ſhall deliver me from the body of this death?* Sin hangs like a dead body about him.

Uſe. If the Goſpel-New-Creature is a living new-Creature, and doth exerciſe *Spiritual* Life, and hath *new ſpiritual Senſes:* Let this then be a word of Trial to diſcover the ſtate of your Souls. Can you ſay, I that was dead, am alive? I was once ſpiritually dead, without feeling, did neither ſee, nor hear, nor taſte in a ſpiritual way; but now the Lord, in rich grace, hath opened my deaf ear, and my blind eyes, now I have heard the Lord himſelf ſpeak to my ſoul; now I have ſeen the Lord, and my heart is taken with him: Now I ſavour the Word of Grace, and the Miniſtration of the Goſpel is a ſweet ſavour in Chriſt to me: the name of Jeſus Chriſt is as *good ointment* to me: Now I feel a body of ſin, and groan under it, and preſs after the deſtroying and crucifying of it. Souls, If this be not your Experience, you are dead: you are without the Life of God, and Chriſt in you.

Oh! Go to God, Sinners, as you have been exhorted, and cry to him to *open* your ear to hear, and your eye to ſee: Be convinced, that as yet your Ear hath been ſtopt, as to hearing the Lord himſelf ſpeak to you. Oh ſay, Wo is me, that I am where the Lord uſeth to ſpeak, under the Miniſtation of his Goſpel, and

and yet he never ſpake to my Soul. Doth the Lord love me, and never ſpeak to me?

Pity, Lord, Pity a poor, deaf, blind, ſtupid, unſavoury Wretch, and breathe life into me: And then wait for the Lords Voice in his Word. Now let the Spirit himſelf ſpeak unto me, and unveil my heart, that I may ſee into the Myſteries of Jeſus Chriſt, and may ſavour them upon my poor Soul.

2. Let living Souls in Chriſt, *exerciſe* their Spiritual ſenſes, keep the *Ear open* to, and waiting for, the Spirits Voice: be prying into the myſtery of God in Chriſt, and all Goſpel-Truth, get a clearer ſight of Jeſus Chriſt, till you ſhall be infinitely taken with him, and love him for himſelf: And keep the heart ſavoury, and the precious ſcent of Goſpel-grace upon your Spirits, and labour alſo to feel the weight of the body of ſin, how it poiſeth, polluteth, cloudeth the Soul, that you may come to that frame, to cry out to be delivered from it. And let it be abundant matter of Praiſe to the Riches of Grace, that God hath given life and ſenſes to your ſouls, which he might have left under the death of ſin, to all Eternity.

5. The next Diſcovery of our Goſpel New-creature, is this; namely; He hath a *new heart*. So *Ezek.* chap. 18. 31. ——— *Make you a new heart, and a new ſpirit*, which the Lord hath in Free-grace promiſed in the New-Covenant, *chap.* 36. 26. *A new heart will I give you*: which I ſhall preciſely conſider, and ſhew particularly, wherein the heart is made new.

1. The heart naturally, in its old corrupt frame, is a *Rebellious heart*; Jer. 5. 23. *This people have a rebellious*

bellious heart; the uſual complaint of the Prophets. Now when the Lord makes the heart new, he begins to take away the *Rebellion* of heart, as it naturally oppoſeth the Word, Power, and Spirit of God, and the heart is made obedient and pliable to the Power of the Word, the Spirit's Teachings, *Iſa.* 1.19. *If ye be willing and obedient, you ſhall eat the good of the Land; but, if you refuſe and rebell ye ſhall be devoured,* &c. *My people ſhall be willing in the day of my power,* Pſal. 110. The heart, of it ſelf, is ſtubborn, obſtinate, unwilling to ſtoop to the power of Truth, to yield to Jeſus Chriſt: but when it is made new, it becomes of a yieldable frame, to the practical Obedience of Goſpel-Truths.

2. The heart as an effect of the former, is naturally *hard* and *impenitent*, Rom. 2.5. cannot mourn for ſin: But when 'tis made new, God makes it ſoft, *Ezek.* 36. 27. *I will take away the ſtony heart out of your fleſh, and I will give you a heart of fleſh*; which is a ſoft and tender heart, whereby a Soul can pour out its complaints to God: yea, the *heart will pour out it ſelf like water to the Lord,* Lam. 2.19. The heart receives impreſſions of truth, as by its ſoftneſs 'tis more and more wrought to a new frame, as in the hand of the Lord.

3. The Heart is naturally *proud*, and makes the ſinner *ſelf conceited*, and well opinioned of his own condition, and will not ſuffer the ſinner to abaſe himſelf to God, and to take ſhame to himſelf: But, when a new Work of God is upon it, the ſinner humbles himſelf under the mighty hand of God, bears his reproach before him, and crys out, O! What ſhall I do for an humble heart? Lord, take away, ſub-

subdue Pride in a wretched Creature, *James* 4. 10. Now he becomes a poor self-emptyed Creature, undone, helpless; and to a full Christ he at last goes.

4. The Heart is naturally *Hypocritical: The Hypocrite in heart heaps up wrath*, Job 36: 13. Now when God makes the heart new, then it begins to be *sincere*, in some good measure, for God: before the poor deceived sinner, thought he did all with a good heart; that he did bear much upon, that he did all with a good heart: but when God shews him his heart by the Candle of his Word and Spirit, then the poor Creature sees what a Hell of Hypocrisie was, and is, within him; that he acted in all his Duties, as from himself, so to himself, and not uprightly unto God: But when the Lord new frames the heart, then the Soul is after new, sincere, holy aims for God in all it does, is most abased for selfish and hypocritical mixtures, and would account nothing well done, but as God is designed in it, and labours to walk in *simplicity* of heart, and *godly sincerity*, *as of God, and in the sight of God*, &c. 2 Cor. 1. 12.

5. The old heart is full of *all uncleanness* and *impurity*, and cares not to be cleansed: So saith Christ to the Jews, *Matth.* 23. 27. *Within you are full of dead mens bones, (rottenness) and of all uncleanness.* But now when the New-Creature is forming up, then the heart is after purifying; *Purifie your hearts, ye double minded*, Jam. 4. 8. Then, what a blessedness would a pure heart be, saith a poor creature? Oh! that my heart were cleansed! *Wash thine heart*, saith *God*, *Jer.* 4. 14. Oh! that it were washed, saith the New-Creature. And this is one of the most special

al works a New-Creature will be after, as he is more formed up in Holineſs, to keep the heart pure, as a Temple for God.

6. The Heart naturally is *dead*, as already hinted, and *feels* not its own *deadneſs*: but when renewed, then the *heart doth live that ſeeks* God, *Pſalm* 22. 26. It feels, and mourns over its own deadneſs, and crys out, Quicken, Oh quicken me, oh God! No Duty is well performed then, but as the Heart lives, in ſome meaſure, in that Duty. Now it feels its own burdens, pollutions, luſts, corruptions, carnality, earthineſs, and bewails it before the Lord.

7. The Heart is naturally divided between Chriſt and the World, Chriſt and Luſts, *Hoſ.* 10. 2. *Their heart is divided*: But under its renewings, the heart, as to the main bent of it, makes a *whole* cloſe with Chriſt; the great buſineſs of a ſoul then is, to give the whole heart up to Chriſt, and fears he can never do it fully and ſingly enough; and when the heart luſteth after other things, ſo far as it is renewed, it is ſecht in again to Jeſus Chriſt.

8. The heart of it ſelf is *unbelieving*: Take heed *leſt there be in you an heart of unbelief*, Hebr. 3. Now when the heart is made New, there is a *Work of Faith with Power*, 2 Theſſ. 1. 11. And then the ſoul is made ſenſible of that bitter root of Unbelief, that is naturally in their hearts, and they find it the hardeſt work in the world, to believe on the Lord Jeſus Chriſt, for the remiſſion of ſins, to fix on Promiſes: and that a believing heart is a ſpecial gift of God, and a work of the Spirit; which while a poor ſinner was ſhut up under Unbelief, he felt not.

Uſe 1. To *unchanged* perſons, who are the *ſame* in

in heart as ever they were; Oh, learn by what hath been opened, what is the natural make and frame of them: There is in you a Rebellious Heart against the Lord, and wilful obstinacy against his Word and Spirit; and therefore 'tis that you cast the Word of the Lord from you, and in your hearts despise it, and say, This is not the Word of the Lord, and we will not obey it: You have hard and impenitent hearts, and therefore you do not mourn for sin: you have proud hearts, and are well-conceited of your condition, though damnable; and therefore you do not humble your selves to God: you have Hypocritical hearts, and see it not, full of Hell, of Uncleanness, dead in sin, and without feeling, a heart divided between Christ and the World, unbelieving and yet say, you have Faith: If thou canst not make out a Newness upon thy heart, as we have shewed, thou hast still thine old heart, with its lusts, and thy estate is as yet damnable, let thy knowledge, profession, outward-blamelessness, be what it will.

2. Oh therefore; let this Word be yet for further Tryal of your Estate. Can you say to the praise of free and rich Grace, that God hath in some measure, taken away your *Rebellious Heart* from you, and you can stoop and yield to the power of Truth, and rejoyce in it, that God hath made your heart soft in some measure, and the Pride of your hearts, in the false conceit you had of your selves, hath a stroak from God upon it, that God hath shewed you your deep and cursed Hypocrisie, and how your heart was divided, and was wholly unbelieving; And that the Remnants of these wickednesses in you, of heart rebellion, hardness, pride, hypocrisie, pollution, unbe-

lief.

lief, are your greateſt burden, and you mourn over them daily.

If this be not your Experience, let that man or woman know, he or ſhe is a hypocrite and unbeliever, and ſees it not, &c.

3. Therefore, let it convince you, and exhort you to go and fall down before the Lord, and beg him to open your hearts (which naturally are ſhut up in Darkneſs) and to abaſe you in the ſenſe of your Rebellion, and that he would even do this for you in much Mercy, to take away a rebellious, hard, proud heart from you, and would make your hearts pliable to the Word, and make them ſoft and humble before him, and to cloſe with the whole heart, with Jeſus Chriſt, through a work of Faith upon you. Do this in the fear of the Lord, and through his Grace coming upon you, and ſee what God will do for you; and you will be your own wonders, that ever ſuch abominations ſhould lye hid in your hearts; and yet you not be confounded in your ſelves in the ſenſe of them.

4. Let Souls that are, through infinite grace, under ſome heart-renewings, know, that they have never done with this Work, till they come to Glory: yea, Soul, thou haſt depths of *rebellion*, *pride*, *hypocriſie*, *pollution*, *unbelief*, which yet thou haſt not reach'd to; and therefore as thou muſt aſcribe all to Grace, for what the Lord hath done upon thee, and remember, to thy greater humbling, how much adoe the Lord had with thee, to bring thy heart under ſo much as it is; ſo to conſider, that the Candle of the Lord muſt more and more ſearch thy dark and deep heart, and 'tis to be thy daily work,

or

or else all these evils will again much prevail upon thee.

Love therefore a searching Word from the Servants of Christ that are over you.

6. The next Discovery of the Gospel New-Creature is this; namely, *The Gospel New-Creature hath New Affections.*

Briefly to instance in some of the chief.

1. The New-Creature hath *new fear:* The fear of an eternal Condition, that first usually seizeth upon a convinced sinner; the fear of a just and angry God against sin; and, at last, upon its renewing, a holy awful fear of God, as great, and holy, and good; a fear of sinning against him, and that because he is gracious: Naturally this affection of fear in a Carnal heart, is conversant about the loss of outward things, about shame in the World, and the like: and so far as it respects God, his Soul, 'tis a slavish fear, of breaking out of some grosser sins only, lest God should damn him: but not fearing the Lord with a gracious Son-like fear, a fear that purifies the Heart, a fear that is mixt with a blessed *love* of God, and delight in his ways.

2. The Heart is exercised with *new Sorrow:* A godly sorrowing for sin, such sins which were once the delight of the Heart; such a sorrowing that works an *Indignation* against the Darling-sins, a taking of a kind of *Revenge* of our selves for it, a vehement *desire* after pleasing of God, and Holiness, 2*Cor.* 7.11. There is a sorowing over a curcified Christ; and a sorrowing after him: and well is a poor Soul, when it can go in secret, and have this affection most exercised with sighs, and groans, and tears, and sad complaints against it self.

3. There

3. There is a *new joy* by degrees instilled in the Soul, of which though there are various measures, to the Children of God, yet every New-Creature can go thus far, though not in that vigour of Spirit he would do, that (when the Spirit is free from great distemper) it can say, he hath some joy that he is deliver'd from the dominion and thraldom of lusts that 'tis its joy to go before God; *I will go unto God, my exceeding joy*, Psal. 43. 4. Even when under some disquietness of Spirit; as verse 2. *why dost thou cast me off?*

Yea, will a poor soul say, God and Communion with him, (could I see his face) would be my greatest joy. And the carnal joy of the heart, when it breaks forth, leaves the soul but more in heaviness, and the New-Creature would have his joy run spiritual.

4. Upon this the New-Creature hath *New delights*; The Word of God becomes his delight, seeking the face of God, and the people of God; *Delight thy self in God*, Psal. 37. And *his chief delight is in the Saints*, Psal. 16. 3. The heart cannot, as it could formerly, delight it self in folly, and in vanity, and in vain carnal ways and people, but is rather burthened with them.

5. The Soul is raised and engaged *in a new Love*; The heart is taken with Jesus Christ above all things, and loves him most; and loves God because he is Holy, Loves his Word, and loves those that love him most; Every New-Creature can say as *David*, I love the Lord, *Psalm* 18. 1. and 116. 1. Yea the soul is brought to love Jesus Christ for himself; He is the beloved of the Soul, and not only

the grace, and peace, and blessing, and heaven that he gives. And to Love Jesus Christ, and to express it to the utmost, is the frame of soul that a Convert presseth most after, and he would get the heart more purged, mortified, spiritualized, that it might go forth in Love to Christ more strongly and sweetly, and enjoy the precious perfumes of his Love more constantly.

6. The Soul is raised to a *New hope*; A new hope of Heaven and Glory, which before was feigned and deceitful; Now the soul is after a well bottom'd, real, lively, hope of Heaven: *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again to a lively hope,* &c. Oh! the new and blessed hopes that a soul doth more and more reach to (when distemper and darkness is not upon it) of seeing Jesus Christ as he he is, Living with him for ever, of being perfectly sinless and holy, of joyes that shall de endless, of being swallowed up with divine Glory, when the Spirit of the Father doth breathe most sweetly, and mostly raises the heart to glimpses of Heaven.

Use. As we go along we would put things to tryall; therefore say, in good earnest, Soul, Hast thou had new fears upon thy Soul, as to an eternal condition? and is the fear of Sin, and of the living God upon thy heart? and doth this fear keep thy heart awful and watchful? say, hast thou had new sorrows for sin, and 'tis thy trouble they are no more abundant? Canst thou joy in going to God, and in the Word of his grace, and are spiritual things thy delight? Doest thou find a heart-closing Love

to

to Jeſus Chriſt above all, and canſt thou love God becauſe he is Holy, and thou wouldſt be like unto him; and haſt thou new experienc'd hopes of Heaven?

Say ſoul, Do all thy affections run in a *new Chanel*, and the ſtream of them, in the main, turned from world and vanity, to the Ocean of God in Chriſt, his fulneſs, goodneſs, love, grace and glory? and that when thy affections, or any one of them are diverted, and turned aſide, thou canſt and doeſt go to God to have them fetcht in again, and thou wouldſt have all the affections of thy Soul run freely, clearly, ſpiritually, fully, ſtrongly upon Jeſus Chriſt? and thou art humbled, that they are carnal and worldly in any meaſure?

If this be not thy caſe, but the affections of thy heart are wholy fleſhly and worldly; thy fears thy ſorrows are about worldly things, thy joyes, thy delights about carnal pleaſures, and worldly increaſe, thy love goeth after the world in an interrupted, unmortified courſe, thy hopes going forth about great things for thy ſelf, and thy hopes for Heaven, lye at all uncertainty, and thou doſt ſuffer it to be ſo; verily, thou art unchanged, and haſt no part as yet in New-Creature bleſſedneſs.

Only let me add this Caution, that in this matter of the New-creature, you take the whole frame together; and therefore do not reſt *only* in this, that you have had your *affections* ſomething ſtirred in in hearing the Goſpel, ſome fears, and ſometimes the heart a little melted, and ſome joy, for a time in the Word; which affections may ſometime ſtirr in a ſoul, whoſe heart is not ſubdued and changed,

and so it wears off again; but carry your selves back to what I have said, that you mainly look to the Rebellion, Pollution, Hypocrisie, Unbelief of the heart; that these be in good earnest, still a subduing in you.

3. And so also for real Converts, though you should labour to preserve your affections, lively, savoury, yet look mostly to the sincerity and spirituality of them, or else when they wax faint again, (as that may be) you be at a great loss of your Consolation; neither do you always measure your selves by the stirring and overflowing of affections, but rather by the abasement of your spirits, hearts, purity, and sincerity, and the holiness of your affections, and your acting faith, in all your duties, which will procure a more lasting way of peace and comfort; though when thus rectified, the going out of strong and tender affections is exceeding sweet and precious, and most desirable by all Saints.

(7.) The next discovery of the New-Creature is this, (which I may consider with some distinction from the former;) *The Gospel New-Creature hath new thoughts.*

By the *thoughts* I understand the pondering, musing part of the mind (that I may speak plainly to all,) the imaginations, fancies, purposes, meditatings, musings of the mind of man, which are very much altered, where there is a *new* and divine work and power in the Soul.

To this the Prophet speaks, as to saving conversion, *Isa.* 55. 7. *Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him return to the Lord,* &c. So that a Soul returning

to

to the Lord, forſakes his vile thoughts, and doth not give way to them, and feed them as before. So *Jer.* 4 14. How long ſhall *thy vain thoughts lodge within thee?* And Pſalm 119.113. *I hate vain thoughts, but thy Law do I love.*

To ſhew a little, why the thoughts of the heart ſhall be changed, and then more particularly, how.

In a natural heart, *All the imaginations of it are evil continually*, Gen. 5. 6. *They became vain in their imaginations, and their fooliſh heart was darkned*, Rom. 1. 21. Where the thoughts, as iſſues of the luſts, do rove to and fro at full liberty, without any effectual controll.

1. As firſt, *Atheiſtical thoughts*; ſecretly denying God, his Juſtice, Holineſs, Word, or that God will not judge ſinners according to the rigour of his Word; *Thou thoughteſt* (ſaith God) *I was altogether ſuch a one as thy ſelf*, and Pſalm 50. 21. *The Fool hath ſaid in his heart there is no God*, Pſalm 14. 1. For when he ſins againſt him preſumptuouſly, he doth ſtrike at his very Being, Juſtice, and Holineſs, and either ſaith in his heart, There is no God to Judge him, or ſecretly wiſheth there were none.

2. *Prophane thoughts*, according to the moſt predomint luſtings of the heart, do act a natural heart; As vain, unclean, proud, worldly thoughts, which are in contrivance to make *proviſion for the luſts* of it, the heart even continually exercis'd with unclean, proud, wrathful, revengeful, or covetous practices, therefore ſaith the Wiſdom of God, *Prov.* 15. 26. *The thoughts of the wicked are an abomina-*

mination to the Lord; Out of the heart proceed evil thoughts, Adulteries, Murders, Thefts, &c. Matth. 15. 19. The evil thoughts get up and act over wickedneſs, and then they purpoſe and contrive for the acting of it, and ſet the whole man on work to make proviſion and to effect it; which thoughts being drawn forth by ſinful objects, or the working of the fancy, and the Devil working by both, do break forth into abominable practices, unleſs reſtrained by the Lord; for indeed the Fancy, the imaginative Faculty is the very Forge of the Devil, where he frames all the wickedneſs that is brought forth.

Now theſe being the natural actings of the thoughts of the heart as unchanged, there muſt neceſſarily enſue a New working of thoughts upon the change of it.

Only obſerve by the way, by this any ſinner may know how it ſtands with his Soul; If Atheiſtical, prophane, unclean, worldly thoughts, carry the heart an end, and rove up and down at liberty, and the heart even delightfully feeds on them, without going to God, and mourning over them, for their purging and mortifying, or no; or but an unwilling reſiſtance of them, how dwelleth then the grace of God in thee? verily not at all: and therefore reflect upon thy ſelf, for by this thou maiſt know the ſtate of thy heart, and thy luſts are yet in their ſtrength, and rule in thee, and will poſt thee to hell, if the Lord meet not with thee.

A gracious heart hath bubling up of ſuch thoughts, and the devil caſts in ſuggeſtions to ſet them a work,

but

but they lodge not there long, but they are reſiſted and purged.

Take therefore theſe notes of a carnal unchanged heart.

1. Such a ſoul makes little or no conſcience of thoughts; Thoughts are free, ſay wretched ſouls, but that's a Proverb ſuggeſted by the devil. (2.) Such a ſoul is not humbled, doth not mourn for wicked thoughts, but only looks to the outward man a little. (3.) Such a ſoul doth not bring them to the blood of Jeſus Chriſt to be purged. (4.) He doth not conflict with them, reſiſt, check, hate them: (5.) He doth not watch the thoughts of the heart, nor labour to ſet them upon holy Objects; If it be thus with thee ſinner, thy heart works wickedneſs, and thou art loathſom in the ſight of the holy God, who knoweth and obſerveth all thy thoughts afar off, *Pſal.* 139. and will one day reckon with thee for them; What doſt thou but even deny God to be the great ſearcher of hearts, the All-ſeeing God, who careſt not how vain, vile, wicked, unclean, prophane, loathſom, deviliſh the thoughts of thy heart are?

But wherein doth this newneſs of thoughts ſhew it ſelf.

1. The New-creatures thoughts are changed, as to himſelf; who thought well of himſelf, as to Heaven and Happineſs before, but now ſeeth himſelf vile, and hath worſe thoughts of himſelf than any one in the world can have of him.

2. He hath *new thoughts of* God; New thoughts of his Holineſs, and Juſtice, and Greatneſs, and Glory; Oh! how great is God, how holy, how Juſt; and ſo

is greatly abaſed before him. He hath new thoughts of his goodneſs, grace and love to poor ſinners, upon which the thoughts do much work, thoughts of admiration and praiſe; and the ſoul delights in holy and gracious muſings of it.

He hath *New-Thoughts* of Jeſus Chriſt, of his Perſon, Grace, Blood, Righteouſneſs, Spirit, Word People. Before he had poor, low, empty, carnal, unſavoury Thoughts of Chriſt: but the heart being changed, and the Mind enlightened by the Holy Ghoſt, the Thoughts work towards Jeſus Chriſt, the Soul hath deep and ſerious thoughts of his grace and love precious thoughts of him.

4. He hath *new thoughts of Eternity*; of an Eternal condition which much poſſeſs the Heart, what may become of his Soul? What will it profit to gain the World, and loſe his ſoul? How he may treaſure up for Heaven, make ſure work for Heaven, what ever be his condition in this world: and the ſerious and frequent thoughts of this, do much poize the Spirit of a Believer.

5. He hath new thoughts of the ways of God, and Holineſs, before he thought baſely or notionally of them, now he hath *real* thoughts of Holineſs, and of the ways of Jeſus Chriſt, he doth believe, and finds a reality in them, and hath good thoughts of them as to engage his Soul to them,

6. He hath *New Thoughts* of Holy People, whom before he eſteemed Hypocrites, and Phariſees, Factious, and the like; That their ſtrictneſs was their Pride and Hypocriſie; but now he honoureth them moſt, is humbled greatly for ſuch thoughts of them and prizeth them as the Excellent of the earth, and

their

their company will be most desirable, and most delightful to him, *Psal.* 16.

Use 1. To sinners, that you do go to God, and get your hearts possessed with such thoughts of God as these are: How great, how just, how holy he is! and this will make you tremble at going on in your pollutions any more. *Bethink* your selves of the state of your souls, and of an eternal condition: saith *David I thought on my ways, and turned my feet unto thy testimonies*, Psal. 119.59. Bethink your selves how short a time it is ere an eternal condition shall pass upon you, and how long the blessed God hath waited to be gracious to you; and get new thoughts of Jesus Christ, and get to his feet, and make a resignment of your selves to him; and then your thoughts will go after more excellent and soul-quieting, and soul-delighting Objects, than hitherto you have been exercised with.

2. To such as are New-Creatures, in Christ, and have *New-Thoughts* of themselves, of God, his Justice, Holiness, greatness, graciousness, of Christ, of Eternity, of the ways and people of the Lord, let this be a word of Exhortation to you, to look to your Thoughts: saith the Wisdom of God, *Prov.* 23. 7. *As he thinketh in his heart, so is he.* A Soul is before the Lord, according to the thoughts of his heart. Oh take heed of giving way to and feeding vain, unclean unholy Thoughts of any kind: and let me press it upon you with these Motives.

1. Consider; that *such thoughts are your sins*, lay that to heart. God may justly damn a soul for unholy Thoughts; Know thou mayst commit Adultery, or Murder in thy Heart, though it break not forth

actually

actually. *If thou haſt done fooliſhly, in lifting up thy ſelf, or if thou haſt thought evil lay thine hand upon thy mouth*, Prov. 30. 32. This will help to keep thy Heart in awe.

2. That Gods Eye is ſtrictly and continually upon the Thoughts of thine Heart, *Pſal.* 139. 2. and therefore *David* cries out to God, to ſearch his Heart for them. Oh did a gracious Soul ſtill conſider this, that the jealous Eye of God is upon every Thought and Motion of his Heart to ſin, it would make him look cloſely to the Thoughts of his Heart.

3. Conſider, that evil Thoughts and Muſings of ſin, are the beginning of all open wickedneſs, *Jam.* 1. 15. *Then when luſt hath concieved, it bringeth forth ſin*, and ſuch thoughts are uſually ſet on fire by the Devil.

4. *They do defile the ſoul*, Mat. 15. 20. *Out of the heart proceed evil thoughts*, &c. *Theſe are the things which defile a man*: Which defilements unfits the ſoul for communion with God; they make a filthy puddle in the ſoul and what a caſe is a poor Creature in to come to God, in Duty, in ſuch a pickle.

5, Evil Thoughts do *pervert the Heart* from *God*, which ſhould be *fixed* upon him; they draw away the ſtrength of the Heart from God; they ſuck up the juice and marrow of the Heart, which ſhould be ſpent in Spiritual things in Jeſus Chriſt.

6. Such Thoughts do *grieve the Spirit*: Nothing more; the Spirit cannot delight to teach and comfort, when the Heart is moſtly acted by fooliſh and unholy Thoughts.

7. When ſuch Thoughts are acted in the Soul, God

God may *leave you to the power of them*, to break out to ſome grievous fall, and ſo may ſhip-wrack your peace and comforts for a great while, and go with broken bones, and it may coſt you much bitterneſs, before you are healed.

8. If vain, carnal Thoughts, are not reſiſted at firſt, but given way to, they *are hardly* check'r, and ſubdued, and turned upon other Objects, and therefore to watch the firſt Riſings of them.

Now, not one of theſe Conſiderations, but may make a Child of God to tremble, how he lets forth his heart into vain, carnal, idle, defiling-thoughts and muſings, which do ſo much waſte a gracious ſpirit, and lay him open to ſuch woful dangers as theſe are.

To help a Child of God in this Spiritual Work of looking to, and a holy ordering the Thoughts of his Heart;

1. *Be deeply humbled to God*, with abhorring and loathing, for Atheiſtical, unclean, proud, vain, fooliſh, worldly thoughts, that croud in upon you: when you make them your Burden, you will be the ſooner eaſed.

2. Delight thy ſelf much in the Word of God, not only in Publick Hearing but Daily Reading; and not only Reading, but *getting ſome good word upon thy heart*, that may *ſeaſon* thy Thoughts and affections: ſaith *David*, *I have vain thoughts, but thy Law do I love*, Pſal. 119. 113. The love of the Word of God, made him be ſo far from cheriſhing vain Thoughts, that he did *hate* them. It doth appear this was a ſpecial part of *David's* exerciſe of Spirit, to get ſome bleſſed Word upon his heart, and be think-

thinking of it, and so it did turn into the sweet and wholesom nourishment of the New-creature: *Oh how I love thy Law, it is my meditation all the day:* Blessed and holy practice, worthy a gracious Saint indeed: you have one word specially, that *David* had much on his heart, out of the Books of *Moses*, (for we know not whether any other Scriptures were then extant) 'tis that of *Exod.* 34. 6. where the Lord saith, he will proclaim his Name and Glory: *The Lord God merciful and gracious, long-suffering, abundant in goodness and truth*, which you have in *Psalm* 103. 8. *Psal.* 86. 15. and 145. 8. Happily one of those sweet words, which he often magnifies: how hath a single word dwelt upon the heart of a child of God, and hath kept the heart savoury for Christ.

3. The next Remedy against such Thoughts, is, *Much Prayer*, diligence, fervency, powring out the heart to God, till the heart melts, and runs forth sweetly, spiritually, and is engaged with God, and hath a sight of him, and a divine impression of Gods Majesty left upon the soul.

4. Get more and more *brokenness of heart for sin*; when the Heart hath been broken, 'twill not so easily get into Vanity again: At least, a Child of God should take care that it should not; when the heart is broken and mourning, the Spirit doth wonderfully in that work refine the heart: All the sleightness, vanity, defilement, distraction, that comes upon the new-Creature, is mostly for want of this.

5. *Mortification of that Corruption* that is most apt to stir, doth much cure our thoughts: Inordinate

dinate Affections are the Saints greatest Evils, and do bespeak an unmortified heart, as to what a Child of God should still be pressing after; even to be dead and crucified with Christ. *Those that are Christs have crucified their Affections and Lusts*, Gal, 5. 22.

6. Contending for a *Spiritual Heart.* So far as the Heart is spiritual, it acts spiritually: 'Tis the carnality of Heart, that works up all those frothy distempers that defile us. *Pauls* corruption was much let out upon him, when he cries out of the carnality of his Heart, *Rom.* 7. which should be the daily complaint of Gods poor Children.

7. A great help to the preserving the Thoughts of the Heart, according to the New-Creature, will be to consider, *How precious the thoughts of God are to his people*, Psal. 139. 17. *How precious also are thy thoughts, O God, unto me? How great is the sum of them? If I should count them, they are more in number than the sand*, &c. *David* in *v.* 2. was considering how God's Eye was upon his Thoughts, and 'twas a means to rectifie them: and then *David's* thoughts run forth in the sweet and blessed apprehension of the preciousness of Gods thoughts in him, from all Eternity, and in the ways of his Covenant towards him: If Gods thoughts to us be holy, and precious, and ever towards us, the thoughts of his servants should be so also, and as little common and unsavoury as may be.

More particularly, let us yet consider, what blessed and excellent and glorious things, such as are New-Creatures in Christ have, to exercise their thoughts about.

1. Gracious

1. Gracious Souls have the Attributes of God to exercise the thoughts of their Hearts in; the Infiniteness of God, his Greatness, Holiness, Glory, &c, A blessed Exercise for Saints indeed! So we find the Scripture-Saints sweetly taken up with contemplation and admiration of the Excellencies of God himself, *Thou art glorious in Holiness*, Exod. 15. 11. saith *Moses*. But, *Thou art holy*, saith *David*, Psal. 22. *Oh how great is thy Goodness! Psal.* 8. 31. as might be abundantly shewed; and the exercise of the thoughts this way, hath a powerful influence upon the Heart, as to its *abasement*, *purity*, *sincerity*.

2. Saints have the *riches* and *freeness* of the grace of God, in Jesus Christ, towards poor sinners, *to be taken up* withal: Oh the free, rich distinguishing grace of God to a poor Creature, that was posting to Hell, that was a Rebellious Wretch, a vile Hypocrite, the worst of sinners, the most unlikely to be converted of any sinner in the World. We have *David* and *Paul's* heart swallowed up in this above any other; as *David* in many Psalms, is in the admiration of grace; and *Paul* in most of his Epistles, makes it his great scope, as the great Argument, to be not only believing, but humble and holy, and heavenly, all their days, specially, *Col.* 1. and *Ephes.* 1st, 2d, and 3d Chapters.

3. Saints have the unsearchable Riches of Jesus Christ, to take up their thoughts with, the Excellencies and Dignities of his Person, the beauty and glory that is in him, the depths of his love, the matchless price of his blood, his bowels to sinners, his care

of

of his Churches: Oh theſe are things worthy the thoughts of Saints indeed!

4. They have to take up their thoughts, the gloriousneſs of the forgiveneſs of their ſins: What a bleſſed ſtate! a ſtate of forgiveneſs in the blood of Jeſus Chriſt, is! *Bleſſed*, oh bleſſed for ever, *are they whoſe iniquities are forgiven, Bleſs the Lord, O my ſoul, who forgiveth all thine iniquities*, &c, Pſal. 103. *God hath not appointed me to wrath, but to obtain ſalvation through my Lord Jeſus Chriſt*, 1 Theſſ. 5. Oh bleſſed extaſie, for a poor called pardoned Believer to be in!

5. Such as are New-Creatures in Chriſt, they have *the Myſtery of the New-Covenant*, the everlaſtingneſs of it, to bring their hearts to, and *to work the Promiſes* thereof upon their hearts, to muſe on the returns, of their Prayers, to behold the continual Providences of God towards them, and his ways of mercy and kindneſs to them.

6. They have the ſhortneſs of their time, the vanity of their lives, the certainty of Death to muſe on; *Lord, make me to know the number of my days, that I may know how frail I am:* Yea, they have a future and eternal ſtate of bleſſedneſs and glory, to have their thoughts ſwallowed up into: That they ſhall one day ſee Jeſus Chriſt, as he is in all his glory, and never look off him any more: they ſhall do nothing elſe but love him, enjoy perpetual communion of Saints, be praiſing, admiring, adoring the bleſſed Majeſty of God for ever and ever.

Oh! If there are ſuch excellent and bleſſed things, for the thoughts of the holy-ones of God, to be exerciſed

erciſed in; Oh! what baſe Dunghil hearts have ſuch, that pore upon nothing but earth and filth. Let it not be ſo with ſuch that have taſted the good and ſweetneſs of thoſe things, that have a real ſubſtantial ſoul-filling goodneſs in them; What matter of Complaint to Gods poor Children, whoſe hearts are too too apt to ſink earth-wards, pois'd with weights that they cannot keep them up in the viſion of God, his Chriſt, and what ever is bleſſed in him; Oh! when the thoughts of your hearts muſt be taken up with your Callings, which cannot be done without it: keep a watch over them, let them not run forth to ſinful diſtempers, but that you may be fit to go to God, and converſe with him, and get the bleſſed ſavour of theſe things upon your hearts, and do not let out your thoughts to idleneſs, and ſoul-defiling vanity, and feed upon vanity, when there are ſuch ſolid glorious things to feed upon which you expect to be taken up with in, an infinite unwearied delight, to all eternity.

And do not ſuffer the Devil to take up his abode, by his ſubtle and ſuddain ſuggeſtions, or more cloſe inſinuations upon you. If he make his inroads, reſiſt, check, defie, with abhorrency, his firſt attempts, before he work up corruption in you; And remember ſtill, your ſpirits and bodies are the Temples of God, and *the Temple of God muſt be Holy* 1 Cor. 6. 19. 20. *What know ye not, that your body is the Temple of the Holy Ghoſt that is in you, which ye have of God, and ye are not your own; for ye are bought with a price, therefore glorifie God, with your ſpirits and bodies, which are Gods*; And thus much of this ſpecial evidence of the New-Creature, in the new-

newneſs of his thoughts, and the acting of them.

8. The Eighth diſcovery of the New-Creature is this,

The New-Creature hath a *new Lip*, a *new Tongue*, let looſe to ſpeak of God, and for God: And this alſo I ſhall a little inſiſt upon; Saith our bleſſed Lord; *A good man out of the good Treaſure of his heart, bringeth forth good things*, Matth. 12. 35. Good, and wholſom, and ſavory words; To this we find the Holy Ghoſt in the Scriptures often preſſing; Saith the wiſe man, Prov. 20. 15. *The lips of knowledge are a precious Jewel; The mouth of a righteous man is a well of Life; The lips of the righteous feed many*, Prov. 10. 11, 12. So the Apoſtle; *Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of Edifying, that it may miniſter grace to the hearers*; Epheſ. 4. 29. *Let your ſpeech be always with grace, ſeaſoned with ſalt*, &c. *Col.* 4. 6. By which places 'tis evident that a ſpecial diſcovery of the New-creature is herein manifeſted.

1. The New-Creature hath a *New Tongue* to ſpeak *Savourly*, and *Experimentally* of the things of Chriſt, and the work of the Spirit, Becauſe that which the heart is exerciſed with, it will be bringing forth. Out of the abundance of the heart the mouth ſpeaketh; an evil man out of the abundance of evil in his heart bringeth forth evil things, as a good man doth good things, *Matth.* 12. 25, 28. If the heart and affections be ſpiritually exerciſed, the Tongue will be ſpeaking forth.

2. Becauſe thereby a New Created Soul doth give glory to God; they ſpeak of the Teſtimonies,

works, goodness, grace, and the wonders of the Love of God to poor sinful Creatures; And hereby God is much glorified; *Come and hear, all ye that fear God, and I will tell what he hath done for my Soul*, Psal. 66. 16.

3. Gracious hearts, *do* hereby *stir up the Grace of Christ in them*; 'tis like the blowing of a spark, and makes the heart to glow ere it is aware; gracious Conference is the very breath of the Spirit, which kindles all our Graces afresh; as it was with the Disciples going to *Emaus*, Luke 24.32. *Did not our hearts burn within, while he talked with us by the way.*

4. Good Souls do not only profit themselves, in receiving good, but they profit others, one of the best ways that we do good, in profiting weak Saints or Sinners; how hath a word spoken from a Savoury person, humbly and wisely, dropt in upon the Soul of a sinner, which hath been its first awakening. And so upon a poor weak tempted Child of *God*; how seasonably hath God ordered a word for a poor soul from conference with another?

Use. If a New-Creature in Christ hath *a new Tongue* as well as a new heart, Then let it be for Conviction of sinners, whose tongues as well as hearts, are exercised in vanity, altogether in profane, or vain, or carnal, or worldly Discourses; This shews there is no good treasure in the heart; The Apostle *James* follows this Conviction very closely, and makes it the Character of a carnal pretending Believer, or false and dead Faith, *Jam.* 1. 26. *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion*

gion is vain. 'Tis but a *seeming* to be religious, a *vain* Religion, where the tongue hath a carnal Liberty; and he calleth the Tongue, *a world of iniquity, set on fire of Hell*, Jam. 3. 6. *an unruly evil, full of deadly poyson*; ver. 8. These evils of the tongue that bespeak a sinner unregenerate, are these; and they are frequent among this generation.

1. *Speaking evil of the Spirit of God*, and ways of God, and People of God; Oh, such say they, have the Spirit, that they be Holy, and they are so strict, that they will not do such and such things as others do; This is a degree of Blasphemy, and borders upon the brink of the unpardonable Sin. These are stiled by the Apostle, *Revilers*, 1 Cor. 5. 11. & 6. 11. and they, as such *shall not enter into the Kingdom of Heaven.* The giving out of the Spirit upon plain meaning people, in the measure it now is, *is a new thing*, but not therefore to be despised and reviled.

Every Town and Family almost doth abound with this wickedness, and dreadful provocation, and 'tis the saddest sign upon the generality of people whatsoever; only, 'tis to be hoped, they do it through *Ignorance*, as *Paul* did, 1 *Tim.* 1. 13. and God, as he hath done, may humble, and convert many of them, to the praise of his Grace; only let sinners that have been frequently shewed the desperate wickedness of such speeches, of scoffing at the Spirit and Holiness, and call it Hypocrisie, tremble lest God give them up, when they sin against Conviction, and the clear light of the word in this matter.

Had I time to reason a little, in the power of the Lord, with such souls; why, Consider seriously, and in good earnest; Can you be so foolish, and so wilfully

wilfully blinded, that have heard or read the Scriptures, to imagine that you are God's, and Christ's, and *have not the Spirit*, and are not made *Holy*, nor crying to God that you may be holy? *He that hath not the Spirit of Christ is none of his*, And *without Holiness you shall not see the Lord*; How dare you then, in the Atheism and deviliſh wickedneſs of your hearts, ſcoff at the very Name of the Spirit and Holineſs! The loweſt place in Hell will be yours, that have been ſo often admoniſhed of this, unleſs God ſmite you to the Earth for it: True Converts have the ſaddeſt Humiliation for this ſin, as they have been more or leſs guilty of it.

2. Or you that are not ſo deſperately carried forth, in this open ungodlineſs of ſpeaking evil, of what you know not; But yet make little Conſcience of lying for your profit, or in excuſing a matter, ſo you may do it covertly, and count it a venial ſmall ſin; or you, that when provoked ſwear profanely, and deſperately, tearing the Name of the great and dreadful God, wreaking your anger and wrath upon the Name of God, and the blood of Chriſt; your Tongues are ſet on fire on Hell, and the Spirit of Diſobedience, the Devil worketh in you; not a drop of the Grace of God in you.

3. Or you who have your *petty Oathes*, by your Faith, by your Lady, and by Creatures; Or make mention of the Name of God, and Lord, in your ordinary diſcourſe, vainly, and as a by-word, crying, Oh Lord, upon every ſlight occaſion, and for *Gods ſake*, and *Chriſt's ſake* do this, and this, in poor trivial matters: verily there is nothing of the New-Creature in you; And yet theſe great Prophaneſſes

phanesſes you call your infirmities, and 'tis your infirmity to ſwear when angry and provoked, and you ſay you forget your ſelves, when you mention the Name of the Lord God ſleightly, or through Ignorance plead for it, that you may do ſo; I tell you, Souls, they are your reigning damning ſins, who are frequent in them; And in carnal prayerleſs families, as moſt are, how oft in a day may theſe ungodly ſpeeches be heard, by men, women and children? If the fear of God were upon you, or any work of Grace, you durſt not do it, nor indeed, could do: Therefore do but obſerve your ſelves a day, and ſee how often you are here guilty, and tremble before God, and go and humble your ſelves at his feet, that you may find mercy, and have another heart and mouth given unto you; Pray, and cry and wait for the good treaſure of the word of Grace in your hearts, and 'twill be otherwiſe with you.

4. Yea, you who are engaged in *worldly Diſcourſes* on the *Sabbath* day, in your families, at your doors, in the Streets; in idle and vain jelling; you are not of God, born again by his Spirit, you take no delight in the Word of God, the meditation of your heart is not in it, you ſpeak little of it, becauſe you ſavour it not; Tremble you worldlings, who ſhew it this way, at that Word, 1 John 4. 5. *They are of the world, therefore ſpeak they of the world, and the world heareth them*; If ye are of the world, you are not, as yet, of Jeſus Chriſt, the power, love, of this preſent World ruleth in you, and that may damn you for ever.

Know, ſinners, you that make little Conſcience of

vain, prophane words, (though you pretend to make ſome conſcience of your word of promiſe to men, for your credits ſake, and ſo think you have grace; all which a *Turk* will do) that by your words you ſhall be judged; And of *idle words you ſhall give an account at the day of Judgment; and by thy words thou ſhalt be condemned*, Matth. 12. 36, 37. Such words as we have opened, to be damning ſins. And therefore, do not put off this guilt far from you, in ſaying, 'tis your infirmity, and ſo make light of it: but know, 'tis guilt which will ſend you to Hell, if the Lord humble you not, and change you.

'Tis a certain Rule, a profane heart, and a profane mouth; a carnal heart, a carnal tongue; a worldly heart, a worldly (yea Sabbath-days) tongue: Therefore you are not New Creatures in the leaſt; and therefore begin with the heart, that the heart may be ſmitten of God for this ſin, and changed, and ſeaſoned with the word and grace of Chriſt upon you; and it will be better with you, and you will have a tongue to ſpeak well of the Spirit, and the things of God, and his People; and to ſpeak for God, and reverently of his Name, and delight your ſelves in it.

2. Let this be a word to ſuch as through grace, are become New Creatures in Chriſt, that you would ſhew it in this Diſcovery, in a *new Tongue*, that you give not your ſelves that liberty of vain, carnal, much leſs prophane Diſcourſes, as formerly; as indeed you will not, if you be new Creatures. Men's Converſe do either lye among ſuch as are wholly carnal and worldly, or ſuch as favour that which is good.

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As to the former; as in all our carriage, so specially in our words, there is great caution to be had.

1. Not to mix our selves with them unnecessarily, unless we find we have strength enough, through a dependency on the Lord, to avoid their snares, and do it with a purpose of heart, to do them good, by reproving, or counselling them. Many a good soul hath been sadly worsted by mixing unnecessarily, with vain, profane or frothy company.

2. If Providence cast thee amongst them, sometimes it may be the Wisdom of a Child of God to *keep silence*; as *David*, Psal. 39. 1. *I said I will take heed to my wayes, that I sin not with my tongue; I will keep my mouth with a bridle, when the wicked is before me:* I say it may be sometimes best for a Child of God to do so: there's a secret conviction goes forth, by the silence of a servant of God oftentimes, and to leave them as soon as we can; so it be not done scornfully, but humbly and civilly: I do not mean a total silence, but a weariness.

When you are cast among carnal persons, as to your Callings, necessarily: Take heed of giving your selves a full liberty, multiplying of words unnecessarily, but be reserved, and watchful; That by any thing you say, or indeed any other carriage, the person you converse with, be more hardned in his carnal course, or be offended more against the ways of Godliness; which, indeed, a Child of God should most heedfully consider in all his ways: Oh, 'tis a blessed and gracious design, rather to better than worst, all we converse with.

3. If you have a heart, (as you are to look up to God for a heart) to reprove what may be reprovable, (as often it may be your duty,) or to commend the ways of God unto them, to render them acceptable and precious, and comfortable, or any good word of the Lord to mention to them, or of an eternal condition; let this be done.

1. *Seasonably:* 'tis a great matter for a servant of God to speak fitly, to wind off another from a carnal Discourse into good things; to insinuate them discreetly: here is much wisdom, and 'tis to be askt of God.

2. *With meekness:* Not sharply, nor rashly, nor proudly, nor censoriously, but with a *meek* and *gentle* spirit, ——*shewing all meekness to all men*, 2 Titus 2. That they may perceive you do it, not to censure them, nor with vain ostentation, but that it proceeds from an honest heart, and unfeigned love to them: This is to be done, when we find mens spirits in the most serious capacity; and we having endeavoured to *sweeten* them, and to get some room and respect in their Affections.

3. That it be done *savourly*, and *feelingly*, not slightly; that it may appear, what we give out to them, is upon our own hearts, and what we do really feel and enjoy, which carries much convincement with it.

2. If Providence cast you among God's people, (as this indeed should be our choice,) 'tis not well to part from each other, without something of God, his Word, Grace, Goodness, Providence, People their own Hearts, Temptations, Comforts, according

to

to what is upon their Hearts, or what they conceive may be of best use to those we speak to, considering their condition, or temptations, or falling short, or in what, if stronger Christians, we may our selves be helped and encouraged; And not to give way to indisposition, or temptation, or fear we shall speak as Hypocrites (which is sometimes a snare) but to have a *ready mind* and chearful delight to do it: Nor but the people of God may, in due season, speak of their Callings, and of Affairs and Occurences in the World; yea, and sometimes that which may beget chearfulness, so we watch our hearts in it, and take heed of an uncomely inordinateness in it.

But do you tremble at obscene words, wrathful words, to be suddainly provok't to speak passionately, at taunting jeering words, reproaching others, or censorious of others, vain-glorious words: of which much might be spoken to every particular.

3. As this may humble the people of God, for the sins of the *Tongue*: their vanity and unprofitableness; so let it stir them up, to look for grace, suitable in this so weighty a matter; That our *Lips* may be as a Well of Life, and may savour of what is holy and good in God's sight: Some Directions yet, as to this Duty.

1. *Get in much good Treasure in the Heart*: As our Saviour speaks, *Mat.* 12. The more good Treasure of the Word, of Grace, of Experiences, of sweetness, of comfort, the more ready we shall be to give forth and also receive in from others.

2. Do not follow *your fancy*, in speaking what it shall dictates, but *your judgment*: Many good men

too

too too much follow a working fancy, though there may be a ſober chearful Exerciſe of it in ſeaſon; but we are too apt to run forth to exceſs: The Devil will kindle Squibs upon the Fancy, which we muſt rather quench, than feed and bring forth.

3. *Keep ſome good thing upon the heart*: Some good word you daily take in, as was directed as to your Thoughts, ſome comfortable Experience of God, the ſenſe of what you received in an Ordinance, that you may diſcourſe of the Word laſt heard, *Pſal.* 45. 1. *My heart is inditing of a good matter, my Tongue is the Pen of a ready Writer*: Oh bleſſed! when 'tis ſo with gracious Souls: *I muſe on the works of thy hands*, Pſal. 143. *My meditation of God ſhall be ſweet* Pſal. 104.

4. *Pray a good frame of heart, and keep it ſo*: Pray till the heart be made tender, ſavoury, quickned, enlarged, with the ſenſe of God's Majeſty, Holineſs, and Goodneſs upon your Spirits, and then watch to keep them ſo; a ſavoury Heart, and a ſavoury Mouth.

5. Be not provoked by the vain and frothy Language of others, though they may be good men, to comply with it: We are too apt to take encouragement to that which may be evil, becauſe 'tis the liberty another good man takes, which is often a ſnare.

6. Keep the fear of the Lord upon thy Heart, a holy awe of God and his Preſence, one of the choiſeſt Duties of a Saint, ſpecially in this matter. The fear of God makes the Spirit ſerious, and yet mixt with comfort and a comely chearfulneſs, *Pſal.* 4. 4. *Stand in awe of God, and ſin not.*

I might alſo lay down Motives to this choiſe Duty: It doth much pleaſe and delight the Spirit of God; it brings in much good to the ſoul: Gracious conference is an Ordinance of God, and bleſt to the quickning, eſtabliſhing, ſuccouring, and refreſhing the hearts of Saints. Accuſtome your ſelves to it, and you will find indiſpoſitions wear off, and you will do it out of a ready mind, and gracious delight: Only, be not only a talker, from Notions in the Head, nor affect a diſputing wrangling Knowledg (uſually the effect of Pride) but do it from Heart-experience in ſome meaſure; or what you would fain get more upon your Hearts: And let it not be only a talking-knowledg, but an humble walking-knowledg.

Remember, to thy continual abaſement, how many ſinners thou haſt helped Hell-ward, by thy lewd, vain, profane ſpeeches, by thy reviling at the Lords ways and people, and how thou haſt encouraged and hardened them this way, in ſin. Oh now let thy work be through infinite grace, to tell ſinners, that there is more good infinitely in Jeſus Chriſt, than in the way of folly. Now draw as many as thou maieſt, according to thy meaſure of grace, to Jeſus Chriſt, and Heaven-ward.

And thus much be ſpoken of this Diſcovery of the *New-Creature*, in its ſhewing it ſelf in a new Lip.

9. The 9th Diſcovery of the New-Creature.

Such as are New Creatures in Chriſt, they will have *New Company*. As ſoon as a ſoul is new forming up in Chriſt, he ſaith, as *David*, *Depart from me ye evil doers for I will keep the Commandments of my God*, Pſal. 119.

119. 115. *Depart from me all ye workers of Iniquity, for the Lord hath heard the voice of my weeping*, Pſal. 6. 8. *I am a Companion of all them that fear thee, and of them that keep thy Precepts*, Pſal. 119 63. So the primitive Saints, as ſoon as converted, they become *Companions* of the reproached Ones of the Lord, and *took joyfully the ſpoiling of their goods* with them, *Hebr.* 10. 34. And ſo *Moſes choſe affliction with the people of God*, before Riches and Honour with the Prophane, *Hebr.* 11. 26.

Now this real Converts do:

1. Becauſe wicked and carnal men will act and ſpeak wickedly againſt God, and his ways and people; which a heart broken, and made tender, cannot endure to hear and obſerve: *David* ſaid, it was like a *ſword in his bones*, Pſal. 42. 10. when wicked men reproached the Lord and his ſervants.

2. Converts are *in great danger to be tempted to ſin*, as *Joſeph* in *Pharaohs* houſe, by the company of wicked and carnal perſons; the Devil will lay ſnares, ſpecially for weak Souls: it will be hard for weak ſouls to paſs without guilt, by mixing with them.

3. Saints *will contract deadneſs and indiſpoſition* by their company, it cauſeth old Luſts to ſtir, and other ſins of heart to be working. The carnal part will be too ready for complyance with them; how hard to come off from them, not worſted?

5. Such as are New-Creatures in Chriſt, have quite *different Spirits* from wicked and carnal men, *different principles*, *different ends*, and therefore they muſt needs avoid them, and cannot take ſatisfaction and contentment with them, unleſs under great temptation.

Uſe

Uſe 1. To ſinners unconverted, who take pleaſure in your carnal merry company, but are burthened with the company of godly, and you ſecretly diſdain them, and the Devil ſuggeſts to you, that they are Hypocrites; know this, and be aſſured of it, and your Conſciences muſt acknowledg it, that ye are yet in your ſins, and haters of holineſs, and you love not the appearance of it; Certainly, you are none of theſe New-Creatures, and you cannot know your ſelves by a better Character, than by the company you moſt delight in. You do not make choice of your moſt intimate company by their godlineſs, but from worldly ends, or mirth or good-fellowſhip, as you ſtile it, or generoſity, or ſome ſuch carnal end: verily, the grace of God is not in you, and your condition is damnable.

2. As ever you would find mercy, look up to the Lord to turn your hearts to himſelf, and then to thoſe that fear him: Break off from your vain company, who engage your hearts to vanity: What ſaith the Wiſdom of God, *A Companion of Fools ſhall be deſtroyed*, Prov. 13. No ſuch fools (how witty, or prudent, or civil ſoever otherwiſe) as carnal ſouls, that delight in vanity; Oh hearken to the inſtruction of the wiſe, and your ſoul ſhall live; I confeſs this is the hardeſt pluck in converſion, but yet it muſt be done, with a vigorous reſolution, through grace; when once the bands are broken, and you come to find, as you will, abundant more ſweetneſs in the Lords ways, verily you ſhall never repent your ſo doing.

And ſuch as have ſome deſires towards goodneſs, and

and have some better thoughts than you have had formerly of good people, you will make little progress in grace and peace and comfort to your own souls, till you do this; till you can abhor your selves for your vanity and profaneness among carnal men, and can with full purpose of heart cleave to the Lord, and overcome fear or shame, or what ever such cursed evils that are in your way, and all your rocks of offence, you will make little of it as to evidence any sound work in your hearts, and peace with God by Jesus Christ; one day's accompanying with carnal men will set you more backward, in the matter of godliness, than many days after will help on.

3. Let such as would evidence the New-Creature, be very watchful in this matter, and not to touch pitch lest they be defiled; mix not your selves unnecessarily, as hath been exhorted in the last head, among carnal men, unless you have a good and holy end in it; so as Jesus Christ did, going among great sinners to do them good, which indeed bespeaks a great strength of grace, and a Christ-like spirit, and Saints should be much with *God* for it.

And among your selves; that Saints do still better and not worst one anothers Spirits, when they come together: the more you are with Saints, the more you love them, and delight in them; Have a compassionate healing spirit to one anothers infirmities, and be not offended, but look upon, and love the appearance of *God* in each other; And remember that receiving and doing of good, is your great business, till you come to Heaven.

Yea

Yea, let all that have a new work upon them diligently find out the Company of Saints, ſuch as are viſibly joined to the Lord, and to each other, to enjoy ordinances holily. and to help one another heaven-ward; *Woe to him that is alone*, ſaith the wiſdom of *God*; Let not gracious ſouls content themſelves in pollutions of worſhip, and without the company of the godly; ſuch do decay, wither, make a poor ſhift to hold out in their profeſſion, grow worldly, or are overtaken with the errours of the times; as for the moſt part they are the ſolitary profeſſors who are drawn aſide from Goſpel-truth, and not ſuch (as it hath been unduly charg'd) who are in the fellowſhip of the Goſpel, for that end and purpoſe, to help, ſtrengthen, pray for, watch over each other.

10. Such as are New-Creatures in Chriſt, they have (if I may ſo ſpeak) *new feet*, namely, to *walk with God* in *a new converſation*; *The ſteps of a good man are ordered by the Lord, and he delighteth in his way*, Pſal. 37. 23. *I have* (ſaith *David*) *refrained my feet from every evil way, that I may keep thy word.*

This *New-walk* of a Saint, of a New-Creature, is a large field; that I may hint the moſt material things of it.

1. A New-Creature doth more and more ſet himſelf to *walk with God*; (1.) As *under the eye of God*, conſidering that the jealous eye of the Lord is ſtill upon him; *Thou compaſſeſt my path, and my lying down, and art acquainted with all my ways*, Pſal. 139. 3. (2.) To *keep Communion with God*; to be converſing with God, ſpeaking with God, and unto God, and waiting to hear God ſpeak unto him; (3.) *To*

walk

walk in Jeſus Chriſt. As ye have received Chriſt Jeſus the Lord, ſo walk ye in him, Col. 2. 6. which is, to walk in the *Life* of Chriſt, in the *Light* of Chriſt, in the *Love* of Chriſt, in the *Strength* of Chriſt, in the *wiſdom* and *patience* of Chriſt; and ſo in all; This 'tis to have fellowſhip with Jeſus Chriſt, and to walk in him; to do all in Chriſt; and through Chriſt, is the main work of the New-Creature, as 'twas hinted in diſcovering the neceſſity of the New-Creature's being in Chriſt. (4.) The Walk of the New Creature is *to walk in the Spirit* Gal. 5. 25, *If we live in the Spirit, let us alſo walk in the Spirit. There's no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit*, Rom. 8. 18. To walk in the Spirit, is, (1.) Not *to fulfil the Luſts of the fleſh*, Gal. 5. 16. Not to be under the Power of them, or to make proviſion for them; not to feed them but to *crucifie* them; *They that are Chriſt's, have crucified the fleſh, with the affections and luſts*; Gal. 5. 14. which is put as an evidence of walking after the Spirit; (2.) 'Tis to be *led by the Spirit*, Gal. 5. 18. to give up our ſelves to the *leadings* and *teachings* of the Spirit, Pſal. 143. 10. *Teach me to do thy will for thou art my God, thy ſpirit is good; lead me into the Land of uprightneſs*; is the cry of every true Convert in Chriſt; who would not be led by his own ſpirit in any thing, nor by any other mens ſpirits, but waits for the Leading of the ſpirit in every work, and way, wherein he would walk before God.

5. The New-Creature *walks after the revealed will of God*; *And as many as walk according to this rule, peace be upon them*, Gal. 5. 16. ſpeaking of the

the New-Creature who walks after a *rule*; *Bleſſed are the undefiled in the way, who walk in the Law of the Lord*, Pſal. 119. 1. He ſets himſelf to walk in *all* the precepts of God, and eſteemeth them all holy and righteous.

6. The New-Creature *walks in his integrity*; *let integrity and uprightneſs preſerve me*, Pſal. 25. 21. *As for me, I will walk in mine integrity*, Pſal. 26. 11. And as for me thou *upholdeſt me in mine integrity, and ſetteſt me before thy face for ever*, Pſal. 41. 12. This is the gracious reſolution of every Convert to walk in his integrity, through which God will preſerve and uphold him in all his ways, and when the world reproacheth him, God will ſet him before his face, and that for ever.

7. The New-Creature, ſo far as he is a New-Creature, *walks humbly. This is that the Lord doth require of thee, walk humbly with thy God*, Micah 6. 8. To walk humbly before the Lord, toward ſinners, and towards Saints; The ſoul that walks moſt with God, walks moſt humbly towards men.

8. The New-Creature *walks in love: And walk in love, as Chriſt alſo hath loved us*, Epheſ. 5. 2. In *love* to all Saints, as Saints; a ſpecial part of the Goſpel-walk: Not in love to ſuch or ſuch a party of Saints, which is but ſelf-love, but in love to all that walk with God.

9. More Particulars might I mention, as *walking honeſtly* towards all men, not oppreſſing, defrauding, but *righteouſly, charitably, compaſſionately*: ſo far, I ſay, as he is a New-Creature, he walks thus: Only let me adde this, That the New-Creaure *walks*

by Faith, 2 Cor. 5. 7. *and not by ſight.* He is ever learning a life of dependency, lives upon the All-ſufficiency of God, the Righteouſneſs of Chriſt, the fulneſs of his Grace, the Word of his Promiſe; and ſo lives out of himſelf, upon the fulneſs of God in Chriſt, and his truth in his Promiſe, even when he feels not his preſence. And herein, briefly conſiſts the Life of Faith, to live out of our ſelves, upon another, even the Fulneſs of an infinite God, manifeſted in Jeſus Chriſt.

In a word, The New-Creature in Chriſt, as he is called of God, through infinite Free-Grace: ſo is he to walk in all things, *Worthy of his Vocation*, Epheſ. 4. 1. To walk worthy of the Lord, even to *walk* as Jeſus Chriſt *himſelf walked*, 1 Joh. 2. 6. To walk in this preſent world, how he might expreſs the vertues of Chriſt, the Grace and Love of Jeſus Chriſt ſo freely revealed to him, to walk ſelf-denyingly, holily, patiently, harmleſly, profitably, heavenly, as one that is called from Darkneſs to Light, from the Power of Satan to God, called out of the world, *to the obtaining of the Glory of our Lord Jeſus Chriſt*, 2 Theſſ. 2. 14.

Uſe 1. If this be the Walk of the New-Creature, then ſuch who walk not as in the Eye of God, but after the Atheiſm of their Hearts; conſider not, that God ſees them in their moſt hidden ways, that walk after their Luſts to fulfil them; that walk not in the Spirit; that mind not Holineſs, ſo they keep a kind of Conſcience to men: Verily, the Spirit of God dwelleth not in you, you have no Evidence for Heaven as yet; you are of the World, and you walk after the courſe of *the World*, Epheſ. 2. 2. You walk

Hell-

Hell-ward, and are held by the Cords of your Luſts, and your Paths lead unto deſtruction. And therefore turn in to Jeſus Chriſt, whoſe Paths are Wiſdom and Safety, and lead in the Way of Life and Peace, and Bleſſedneſs, even all that chooſe them, and delight in them.

2. Let ſuch as have the New-Creature formed in them, approve themſelves to God, to Saints, and to the World, in this their *New walk:* Oh ſee? you are called to walk with God; and therefore be as in his Eye continually: make Communion with him your chiefeſt joy. Walk in Jeſus Chriſt, in his Life, Light, Power, Love, Wiſdom, and fetch your daily ſupplies from him: Walk in the Spirit, after the Spirit as much as may be; and ſee that you keep cloſe to Rule, to the revealed Will of God, and not to Deluſions. Be able to appeal to God; Judge me, oh God, according to mine integrity, *Pſal.* 26. 1. that you may have this Peace and Comfort in all your ways; Thou upholdeſt me, oh Lord, in mine Integrity. And ſee you walk *humbly* before GOD and Men, and in love to all that profeſs love to Chriſt; and they do, in ſome meaſure *really* expreſs it, and carry it juſtly and compaſſionately towards all men.

Learn above all, the Experience of the Life of Faith: live not in, or upon what you have received; but live out of it, upon the Fulneſs of the Lord, as if you had received nothing. Oh, ply the Throne of Grace, that you may be filled with the Spirit of Jeſus Chriſt, and to walk in this preſent World, as near as may be, after the Holineſs, Patience, Meek-

neſs, Wiſdom, and Love of Jeſus Chriſt, which he ſhewed towards all men, having your hearts and Converſations in Heaven, where your treaſure is.

11. The New-Creature doth in all things labour its own perfection, and is therefore ſtill in conflicting with, deſtroying, crucifying, purging out the old Creature, the old man, all of the Old *Adam*; till it ſits down in Victory, in a full perfection of Holineſs and Glory, which it ſhall have, (and not till then) at the appearing of Jeſus Chriſt, *Epheſ.* 4. 22: ——— *That ye put off concerning the former Converſation, the Old Man, which is corrupt, according to the deceitful Luſts, and be renewed,* &c. *Knowing this, That our Old Man is crucified with him, that the body of Sin might be deſtroyed,* Rom. 6. 6.

This is the main Work of the New-Creature, where it is really formed in Chriſt, to deſtroy and purge out the Defilements and Dregs of the Old Man, of Sin, Self, Corruption, that it may be as *a new Lump*; as a Veſſel made meet for the Lord's uſe, as *formed up, ſet apart, anointed, ſanctified* for God, and his uſe, here, and for ever, *AMEN.*

To the Bleſſed God Alone, be all the Glory.

FINIS.

THE *TEMPESTUOUS SOUL* CALMED BY Jesus Christ:

BEING

An EXTRACT of several

SERMONS

PREACHED

By *Anthony Palmer.*

The Third Edition.

LONDON,
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2539:09

To my Dear Father, Brothers, and Sisters, and other of my Beloved Kindred and Friends, &c.

THere were two Reaſons prevailed with me, for ſending forth this Treatiſe into the light; Firſt, to witneſs what the Lord (to the praiſe of his abundant grace) hath done for my own poor ſoul. Secondly, As drawn forth by tender affections and yerning bowels, I deſire more and more to put on for your immortal ſouls, which my hearts deſire is ſhould be as dear and precious to me as my own, yea, that my heart might be inflamed with that zeal of holy *Paul* Rom. 11. 14. *If by any means I may provoke to emulation them which are of my fleſh and might ſave ſome of them.* In this brief Treatiſe (though chiefly pointing at the comforting a diſquieted ſpirit) yet there is laid down in the former part of it what may ſuit with your ſeveral conditions, and ſo

to ſet up a reſtleſs enquiry in your ſpirits after the Lord Jeſus, till he ſhall fill your ſouls with this bleſſed calm of his own preſence here ſhadowed forth unto you: If it ſhould be objected by any other, that I might have directed you to other Books before extant (of which, bleſſed be God, there's abundant choice; I anſwer, and, I verily believe you will with me, that the room I have in your affections will render ſomething from my ſelf (though far ſhort of the excellencies of other pieces) more grateful to you, and that you will be the more inclined to read it; Upon which account I ſend it to you, with my breathings to Heaven for the bleſſing of the Spirit of grace to be with it; and all others to whoſe hands it ſhall come, craving a candid interpretation with them: I Reſt,

Yours,

moſt affectionately

in Chriſt Jeſus,

A P.

The

THE *TEMPESTUOUS SOUL* Calmed by Jeſus Chriſt.

Matth. 8. 23, 24, 25, 26, 27.

And when he was entred into a Ship, his Diſciples followed him.

And behold, there aroſe a great tempeſt in the Sea, inſomuch that the Ship was covered with the waves: but he was aſleep.

And his Diſciples came to him, and awoke him, ſaying, Lord ſave us, we periſh.

And He ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe and rebuked the Winds and the Sea, and there was a great calm.

But the men marvelled, ſaying, What manner of man is this that even the winds and the Sea obey him?

THE Words contain an entire work and miracle of the Lord Chriſt, ſo that we need not look for co-herence; They are uſually opened to ſet forth the preſence of the Lord Jeſus with his Church in all the tempeſts

peſts that come upon it; which (I conceive) may, without reſting, be alſo uſed to diſcover the preſence of Chriſt, calming a particular Soul in all the Tempeſts that befall it; At leaſt, by way of Allegory it will hold; as *Auſtin* ſaith, there is ſuch a ſpiritual uſe to be made of every Miracle of the Lord Chriſts.

And in this ſenſe I ſhall make uſe of them, and ſo unfold them into theſe ſix Obſervations.

1. *When Jeſus Chriſt draws in a Soul to himſelf, he uſually raiſeth a tempeſt in that Soul.* There aroſe a tempeſt, *&c.*

2. *The Soul when thus in a Tempeſt, it comes in a periſhing condition to Jeſus Chriſt:* Lord ſave us, we periſh, *&c.*

3. *Jeſus Chriſt ſeems for a time to take no notice of a Soul in ſuch a tempeſt and periſhing condition.* He was aſleep, *&c.*

4. *True Faith may be mixt with much weakneſs and fear, and yet may engage the heart of Chriſt to ſuccour;* Why are ye fearful, O ye of little Faith.

5. *A word from Chriſt can rebuke that tempeſt upon a Soul.* He rebuked the windes, *&c.*

6. *The Soul that is thus calmed is filled with the wonders of Chriſts Power and love:* They marvelled, ſaying, What manner of man is this that the winds and Sea obey him?

Theſe I ſhall open in their order.

When Chriſt draws in a Soul to himſelf, he uſually raiſeth a tempeſt in that Soul.

The word for a *Tempeſt*, in the Original is σεισμὸς, which properly ſignifies an Earthquake which cauſeth a ſhaking of the Earth; The ſame word is uſed by

by the Septuagint in *Ezekiel* frequently to signifie a rushing wind, a noise, a shaking: Now then this doth very well fit our purpose to discover this tempest upon a poor Soul as drawing into Christ, which is a kind of Earthquake, a shaking of an earthly heart (whose principles and aims were earthly) as promised by the Lord Christ, *Isa.* 11. 4. *And he shall smite the earth with the rod of his mouth*, when he comes in with a rushing, and a noise, like the voice in *Ezekiels* Vision, *Chap.* 3. 22. when the awakenings and enlightnings of the Word and Voice of God fall in (shaking the spirit of a dead sinner) like the noise of many waters; Thus when the fear of a miscarrying Soul layes hold upon it, such a kind of shaking and tempest is upon it. Now the Lord ordereth it to be thus with a Soul, for these Reasons.

1. God causeth a glimpse of his Holiness to pass by a Soul, that the Creature by such a reflexion from God, may see in some measure what sin hath done upon him, at what an infinite distance it hath set him at with the most holy God; how unlike unto him sin hath made him; that he may in some measure see and feel what he is, when the great and righteous God takes him in hand, which makes him ready to cry out with *Peter* at the appearance of Christ to him, *Depart from me, for I am a sinful man*, Luke 5. 8. And as *Moses* in his self-abasement, when God appeared to him, *Exod.* 3. 6. *Moses hid his face, for he was afraid to look upon God*: And ver. 11. *Who am I that thou shouldst send me?* A glimpse of God causeth such an abasement upon a Soul, and even a shaking to be upon it, That the creature may magnifie the Greatness and Purity of God, and be vile in its

its own eyes before him: This is the first Reason of it.

2. He raiseth such a tempest and shaking upon a sinful worm, To cause him in part to taste what a bitter cup it was, he could so delightfully and boldly quaff off; yea, to have a taste of that bitter cup that Jesus Christ drank brim full of his Fathers wrath; that if one dram of it be so unsupportable to a soul, what were the full vials of it that were poured forth upon the sinless soul and body of Christ? that thence when we come to see him we may be pierced and be in bitterness for him, *Zach.* 12.10.

Yea 3. That a Soul may truly and in earnest feel and discern its *need* of such a Jesus to bear and deliver from that wrath; When such a glimpse of God upon it, such a shaking, such an abasement in its own vileness, such a tasting of wrath, then a Christ to quiet and calm a desolate soul is worth looking after indeed.

But it will presently be enquired, Whether every Soul is brought into Christ this way?

I will first open the height of this tempest upon a Soul, and then I will satisfie this Query. It is thus, When God musters up our sins, and sets them in order before our eyes, *Psal.* 50. 21. When he will make sin appear exceeding sinful, to be *abounding sin*; When God *writes bitter things against a Soul, and makes it to possess the iniquity of its youth*; *Job* 13. 26. I need seek no further than the 38. *Psalm*, for this tempest, and the 88. In both of them you have a discription of this tempest upon a poor creature; *Thine arrows stick fast in me, There is no rest in my bones because of my sin; Mine iniquities are gone over my head.*

and

and are a burthen too heavy for me to bear; Troubled and bowed down, I go mourning all the day, filled with his terrours, as Heman: To this (as it may be conceived to have been the case with *David* and *Heman*, in both these Psalms) is usually added some sharp affliction, either of sickness, or of the imbittering some choise creature-comfort our spirits were inordinately let out unto, which causeth this shaking and tempest to be the more grievous, that we become (as *David* speaks) even as broken vessels under the mighty hand of God.

This also, by the sufferance of God, is often hightned by Satans violent assaults, black and horrible suggestions, blasphemous accusations, representing sin as unpardonable, join'd with an accusing conscience and all our fleshly reasonings, that God is in a way of destroying and beginning of wrath here, and therefore is apt to suggest self-destruction, so crossing God's design, perswading the Soul to flie from God as an Enemy, when God's main design is mercy, to turn it to Him.

Now then, take all these; the appearing of a great and holy and terrible God, shaking a poor earthly creature, the powerful awakenings and enlightenings of his Word, a sense of his fierce wrath, the dread of a miscarrying soul, the burthen of sin, the accusations of conscience, the afflicting hand of God, the desperate assaults of Satan, these like several winds make a tempest in the whole man, and make it to cry out, *Thy waves, O Lord, and thy billows go over my soul, who is able to abide thine appearance?* These, like several winds meeting in a cranny of the earth, make a concussion and mighty shaking upon the

the ſpirit of a ſinner, when the Lord thus takes him in hand.

Now to anſwer the queſtion, whether every Soul be brought in to Chriſt ſuch a way in the height of this tempeſt?

This is more than I dare aſſert; yet that many a poor Soul comes thus ſhipwrackt to Chriſt, thus tempeſtuous and forlorn, I know I need not inſiſt to prove; This I may call the ſtorming of a Soul, when Chriſt takes a Soul by his great power, ſuddenly breaks down all the ſtrong holds and high things, 2 *Cor.*10.5. This is uſually the way of an open ſinner, though not in the ſame height, neither in every open ſinner at his firſt converſion; But then ſometimes Jeſus Chriſt takes a Soul, as I may ſo ſpeak, upon eaſier terms, brings it in, *leni afflatu*, with a more gentle gale; yet ſo, that in the progreſs of it there will be ſome ſhakings, ſomething of this tempeſt upon it, though the Soul hath a glimpſe of Chriſt, and his hand more ſenſibly ſupporting it; which I clear thus.

Firſt, If the ſeed of grace be ſown early in the heart (as ſometimes it is) that ſome ſouls cannot remember the firſt work of it, yet if the Soul grow up to any meaſure of experience, it muſt be more ſhaken in order to its further ſubduing and purifying; It will meet with ſome kind of tempeſts ordinarily. I never ſpake with any as to this Point, but more or leſs did allow of it: But when the work of God is begun at ſome further ripeneſs of years, then certainly it ſhall meet with what I have ſet forth in ſome meaſure; Conſider, for a Soul to be awakened out of the deep ſleep of carnal ſecurity, which ſin hath

hath bound him in; To have Satan the ſtrong man diſpoſeſt by a ſtronger than he; To have the guilt and filth of ſin diſcovered by the holy Spirit; To have Chriſt deſtroy the works of Satan, the power and peace of corruptions that will ſet againſt him, with all the reaſonings of fleſh and blood muſtered up; To have, in a word, the ſecure, dead, earthly, dark, hard proud, atheiſtical, unbelieving heart of an obſtinate wretch, of death to become life; of darkneſs, light; of a ſtone, fleſh; To have a grain of faith, break through all natural impoſſibilities, ſpiritual wickedneſſes, all diſcouragements within and without, when nothing within us to help forward believing, but every thing againſt us (as I ſhall further ſhew:) Though all theſe be not enough to hinder the Lord Jeſus, when he by his ſtrong arm will work, *Iſa.* 43. 13. *I will work, and who ſhall let it?* yet certainly this work is not wrought forth in a dream (as we uſe to ſpeak of things inſenſibly done) not without ſome ſhaking and concuſſion upon the Spirit, ſomething of this tempeſt udon it, partly in the beginning and partly in the progreſs of converſion; *Fides non fit ſine multo motu*, ſaith *Melanchon*, Faith is not wrought forth without much motion in the Soul; Yea, I might here ſhew, into how many tempeſts from without and within, many a poor Soul (eſpecially ſuch whom God will moſt humble and fit for ſome ſpecial ſervice) falls into; how many overwhelmings of ſpirit and guſts of temptation it is frequently ſhaken with: but I intend to keep my ſelf chiefly to the diſcovery of the ſoul's firſt approach to Chriſt.

It may yet be further enquired, What is the loweſt meaſure of ſuch conviction, in the bringing in of

a Soul to Chriſt? In this there have been extreams ſometimes, I preſume; gracious men giving forth the tenour of their own converſion as a general rule to all others; But in this caſe I may ſafely aſſert, that the firſt work of the Spirit is to *convince of ſin*, Joh. 16. 7. And that ſuch a convincement that ſhall give a creature ſuch a ſight of ſin, that it muſt appear exceeding ſinful, to be *abounding ſin*, Rom. 5. 18. to be tyrannizing ſin, filthy ſin, condemning ſin, which muſt not only ſtote in the head, but convince the conſcience, and affect the heart, that it muſt needs humble and abaſe a creature as he goes out of himſelf and rowls upon Jeſus Chriſt; yea, he ſhall come in a periſhing condition, as I am to ſhew in the next Point; If the ſpirit of a ſinner be naturally bound up in blindneſs, hardneſs of heart, inſenſibleneſs, ſecurity, peace, then it will not make out for ſalvation by Chriſt, till the Spirit of God comes upon that blindneſs, &c. and ſo cauſeth the Soul to diſcern its own condition; and this, as the rebellions of our heart begin to be ſubdued by that ſpirit, cauſeth a mutiny, diſtemper, ſome kind of tempeſt in the whole inward man, till the Spirit draweth vertue from Jeſus Chriſt more and more to work ſome meaſure of ſerenity and compoſure upon it, as we are to ſhew in the cloſe.

3. Say ſome, This is a way to bring a Soul into bondage and tormenting fear. No ſuch matter, 'Tis the way to bring him out of it: in order to the delivery from bondage, that bondage muſt be firſt diſcovered to and owned by the captive, which naturally he feels not, as above: To ſhew the captive his bondage, in order to his ſuing for deliverance, is the way for

for liberty. This is clear *Rom.* 8. 17. *Ye have not received the ſpirit of bondage again to fear, but ye have received the Spirit of Adoption*, implying, *ye are not now under the Law*, and ſo in bondage again, as once you were, intimating they were ſo, and felt themſelves to be ſo, and that the Spirit did reveal it, and ſo brought them out of it, and wrought forth and witneſſed Chriſt to them, whereby they cryed, *Abba*, Father.

4. How long is a Soul to lie in his Bondage, humbling himſelf? Till he caſt up an eye to Jeſus Chriſt to ſeek liberty in him; Certainly, though a ſoul is to renew his humblings under his bondage, yet not ſo to lie under it, but preſently to make in to Jeſus Chriſt to be freed from the guilt, condemnation, bondage, ſervice of ſin, pleading his own gracious purpoſes to him, as is expreſſed, 1 *John* 3. 8. 'twas his purpoſe to deſtroy the works of the Devil, as I will purſue in the third point.

And thus briefly I have opened what I here mean by this tempeſt in a poor ſoul, ſeeking Chriſt, and life, and peace in him, the way, and loweſt meaſure of it.

If Jeſus Chriſt by his Word and Spirit doth thus awaken, enlighten, convince, raiſe ſome kind of tempeſt in a poor ſoul, before it truly ſeeks out for life and peace in him; Let me in the firſt place ſpeak to the ſecure peaceful ſoul that perſwades it ſelf it hath hope enough for heaven, good intereſt enough in Jeſus Chriſt, and yet is not acquainted in any meaſure with ſuch workings of the Spirit as this, coming in with an awakening voice upon the natural blindneſs and ſecurity, and bondage thou art bound up in.

Let me tell thee, Soul, Better were the fierceſt tempeſt upon thy ſpirit, than ſuch a calm: 'Tis ſitting with folded Arms under the ſhadow of death; 'Tis ſin in its power, bondage, peace upon thy ſpirit, the ſtrong man Satan keeping peace, that thou maiſt ſleep the ſleep of Death.

But you will ſay, What, will you diſturb the peace of my Conſcience that I have enjoyed all the days of my life?

Ah Soul, miſerable peace, miſerable calm, none of Chriſts making: Spare me a little, let me then freely beſpeak thee; *Awake thou that ſleepeſt and ariſe from the dead, and Chriſt ſhall give thee light*, Eph. 5. Oh, awake from thy deadly calm and peace; *Hear the voice of the Son of God, and live*, John 5. 8. Sinner, drowſie, careleſs, heartleſs ſinner, that haſt been all thy life time ſubject to bondage, Hebr. 2. 15. Hearken, conſider, ariſe; thy ſecurity, ſafety and peace, is the death of ſin upon thy Soul: a captive in a dungeon of darkneſs, and with fetters about thee, and ſeeſt it not! this is thy temper, thou haſt been at eaſe from thy youth and ſetled on thy lees, *Jerem.* 48. 11. Thou haſt heard, the firſt work of the Spirit is to awake to Chriſt and Heaven, to hear the voice of God in thy Soul, ruſhing in upon thy ſinful peace: So *Adam* Gen. 3. when after his Sin he had thought to lie hid from God in peace covered with his fig-leaves, he heard the voice of the Lord God in the Garden, and then they were afraid, and further ſaw their own nakedneſs; What voices of God were they? *Adam, where art thou? Haſt thou eaten of the Tree I commanded thee not to eat of?* To the Woman, *What is this thou haſt done?* verſe 8, 9, 10, &c. So the

the Lord speaks to a soul at first, [illegible] Ordinance, sometimes in a sudden vo[illegible] Soul, where art thou? what is thy stat[illegible] tion as to Eternity? what provision for [illegible] thy soul should be now taken from thee? W[illegible] this thou hast done so presumptuously and p[illegible] ly to sin against thy God? to side with the D[illegible] and the world against the peace of thy own S[illegible]? What is this thou hast done, to neglect the case of a desolate soul? what will it profit thee to gain the whole world and lose thy own Soul, and to be a cast-away? a cast away from the holy blessed, eternal rest of God into the company of D[illegible]ls in endless unredeemable torment: What Soul, what means thy eager pursuit of Vanity, and so heard[illegible] to the things of Heaven and Eternity? With some such voyces God speaks and then the Soul is made awake for Heaven; and then it crys after God, confesseth, humbleth, bemoaneth, chargeth it self: then the Lord directs that soul to means ordinarily, whereby he will do it good, and reveal the way of life in Christ unto it; to destroy the power of Sin in it, and then, though after back-slidings and much unsetledness, and wavering, many reasonings and temptations, as shew'd, the Soul settles in some good measure in the tastings of the power and love of Christ in it, as I shall further shew; Oh that such a voice or any of these might secretly glide in the Soul of any poor Creature that hath hitherto withstood it, and might cause the deep thoughts of eternity to seize upon thee: Let me reason with thee, as in the Counsel of God, to raise a tempest in the d of that peace: fear it not, for I will shew th[illegible]

Chriſt to calm all, to deſtroy ſin, to ſet at Liberty to fill thy ſoul with joy and peace, never fear to paſs through ſuch a Tempeſt; better go to harbour in a ſtorm, than periſh becalmed in the ſands. Why then, in thy moſt ſerious and retired thoughts by putting ſuch Queſtions as I have mentioned to thy ſelf: if thou art moved and excited by theſe, and ſuch like, then this is the voice of God in them, if all that is within thee is ſtirred up to ſeek after Chriſt and an intereſt in him.

Firſt, Then Conſider with thy ſelf, what it is thy heart moſt earneſtly purſues, (if thou haſt not truly found and ſought Jeſus Chriſt, and life in him;) 'tis certainly to compaſs ſome ſuch worldly deſign which may render thee eſteemed in the world without dependance on other men, eſtimation with men, riches, pleaſures, to make up (as thou thinkeſt) a full contentment, theſe are the goodly Pearls in the eyes of a natural man: conſider then how empty and diſquieted thy ſpirit is left after ſuch a purſuit made good, and preſently the thoughts of ſome new one, or elſe thy ſpirit will languiſh in the former, and grow weary of it.

Secondly, Conſider the miſerable uncertainty of all outward enjoyments, how liable to ſpoil, loſs, decay, *Prov.* 23. they taken from thee, or thou from them in a moment: Much might be ſaid to this.

Thirdly, When thou haſt compaſſed all thy deſignes ſo much earth thou canſt call thy own; thou muſt at laſt be content with juſt ſo much as will cover thy carcaſe, a feaſt for worms. Now compare this with the ſalvation of a Soul.

Firſt,

Firſt, What it is that is to be ſaved, A Soul, a precious darling Soul, a Soul worth more than the whole world, *Luke* 9. 25. Conſider what a value God puts upon Souls, the whole world could not be a ranſom for one Soul; had the whole Creation been in mans power, and he had offered it to God for the ſin of his Soul, it had not been a valuable price; No, the blood of the Son of God was the high price of Souls; Ah conſider the preciouſneſs of a Soul, and it will awake thee.

Secondly, Compare this with what the Soul is doing till 'tis enſafed in Chriſt, 'tis *treaſuring up wrath till the day of wrath, and the revelation of the righteous judgment of God:* as if not wrath enough in hell already, 'tis treaſuring up more; that wrath that made the holy Son of God cry out as 'twas poured upon him; the eve laſting weight of wrath of the juſt avenging God; all the judgments that ever thou heardſt or readſt of, are but as mercy to this; Now conſider with deep thoughts of heart, if all thy purſuits of outward enjoyments here, will poize Salvation from ſuch, ſuch wrath.

Thirdly, Compare it with what the full enjoyment of Salvation is: the holy, bleſſed, full, eternal reſt of God, with a weight of Glory, crowns of Glory, transformed to be made capable of enjoying it, where we ſhall never be tempted to ſin, nor ſin any more: Oh to be in the boſom of Jeſus Chriſt, filled with the fulneſs of love, continually ſatisfied, and yet never nauſeated, pleaſures, peace, reſt, joy, glory, God himſelf, whoſe preſence thou ſhalt as fully enjoy as a glorified Creature can poſſibly be able!

Now then I say, Consider, if the Salvation of such a precious Soul from such unsupportable wrath to such a fulness of Glory with the infinite God, be worth hazarding, for disquieting earthly accommodations, enjoyments, to cause thee so securely to neglect such Salvation? *Hebr.* 2. 3. Where mark, 'tis not said, the open scorning the means of such Salvation; but the neglecting of it.

Yet a little further, Consider 3 things as to this condition here below, that thou maist not think thy good is all in expectation.

1. That the least of Jesus Christ is better than all the world; shouldst thou only suffer with Christ here, more glory in it than in all the world; *The Spirit of God and glory resting upon thee*, 1 Pet. 4. 14. The reproach of Christ is better than the pleasures of *Pharaohs* house, *Heb.* 11. How better? That sweet and heavenly fellowship with him, thou maist here attain unto, that thou maist be able to say, Thou hadst rather have one hour with Jesus Christ, than all the treasures of the world for ever; Ah hadst thou one taste of his love, how wouldst thou thirst after him! though this be as a riddle to a dark carnal heart that knows and savours Him not.

2. Consider, That all these restless desires, affections, and windings of thy heart, shall be raised and refined, and meet with that abundant satisfaction in Jesus Christ, far above what thou canst propose to thy self in the pursuits of things here below, solid and durable Soul-contentment, *Prov.* 8. 18. though with some disturbances by reason of distempers from sinful flesh, yet 'tis here, the more of Christ, the more composure of spirit, sweetness, rest; which is not so, in

in the more gain of Earthly advantages; these do only widen and enlarge, but not satisfie desires.

3. Consider, that with Jesus Christ thou hast the Promise of all other things best for thee, *Rom.* 8. what wouldst thou have more, unless thou wouldst be thy own carver in the world, and not take in the wisdom of God to dispose them to thee? Men of the world, they would make as sure provision as they may for themselves and Families, and so contrive, design, eat the bread of carefulness; but let thy purchase, gain, and interest thou aimest at, be thy part in Jesus Christ; Count but all things loss to win Christ, and then thou gainest right to all things, and so if thou wantest any outward mercy, 'tis not because God thinketh it too good for thee, but not so fit for thee; God seeth, that mercy would haply lessen thee in the sweeter, closer, enjoyments of Jesus Christ; Why then, consider, if that be the reason why the Lord with-holds such and such things from thee thou wilt consider now, I have more of Jesus Christ for it, and so no loser by the hand; no need of repining of Spirit in me, but to want them chearfully and gladly; yea, this will be thy blessedness, that whereas now thou canst not miss such or such things, but thy heart sinks within thee, then thou wilt know how to answer all thy cares of spirit, and see the wise hand of God ordering all for thy good; So that here's the way to provide all, to enjoy all, to sweeten all, to have part in Jesus Christ, to be earnest in the pursuit of him, till he will say unto thy soul, I am thine, and a Covenant passeth between thee and him, and he is fairer than the Children of men, and all beauty and goodness in him: then, whereas

others have meer creatures, thou haſt the love and goodneſs of God in them, thou haſt them not by common Providence, but by a Covenant of Love by Jeſus Chriſt, by Promiſe; the leaſt mercy is ſweet unto thee, for the kindneſs of God is in it.

Take then theſe three together, the leaſt of Chriſt better than all the world, all enjoyments which are promiſed in the Creatures eminently in him, with him the promiſe of all other things; What can thy ſpirit be opened to more? O wretched principle of Atheiſm and Unbelief! what hath ſin and Devils done upon a poor worm, that he ſhould in the darkneſs, deadneſs, emptineſs, diſquietneſs of the Creatures be ſeeking light, life, fulneſs, contentment, which they are not able in the leaſt meaſure to give, and one drop of Jeſus Chriſt, and Grace brings them all as fountained up in him.

If theſe things be ſo, and there is thus but one choice in the world that can quiet the reſtleſs ſpirit of man, the choſen one of God, Jeſus Chriſt bleſſed for ever, in whom his Soul delighteth, why do we lye doting and puzling our ſelves in darkneſs, and diſquieting our ſelves in vain? why do we not break off theſe Idols from our hearts? Oh let my Soul chooſe him, let him be the dear, dear choice of my ſoul, give me him or I dye!

2. If Jeſus Chriſt be the choſen of God, the delight of his Soul, *Iſai.* 42. 1. the heart of the infinite incomprehenſible God can be delighted, ſatisfied, filled, from and to all eternity, with and by him, well-pleaſed, and never weary of him; Shall not the finite ſpirit of a poor Creature be overcome with the Ocean of his goodneſs that is in him? Shall it be afraid

afraid and ſtand reaſoning, Whether it ſhall have Earth or Him? Oh the folly of the Sons and Daughters of men: to hear of ſuch a prize, ſuch an Indies of all ſweetneſs and treaſure, and but a ſhort time to gain him; (loſe him now, and give a thouſand Worlds for him hereafter, and no gaining a look from him) though now his bowels more yern, and his heart beats and pants after Souls, with more fervency, than all the Creatures deſires can make in one, yet, that wretched Creatures, enſlaved to a curſed peace, kept by Satan, idolizing empty nothings, fulfilling luſts that reſtleſly hurry them up and down, ſhould have lower, baſer thoughts of Chriſt, than of the baſeſt thing they enjoy; for they will not miſs one of them to gain him; the pooreſt, meaneſt thing they enjoy, hath more of their heart, more care and thoughts of their ſpirits toward it, than Jeſus Chriſt hath.

Conſider thy own heartleſneſs, how ſeldom thou art in the thought of Jeſus Chriſt, and eternal life in him; how ſeldom the deep ſenſe of ſalvation in him is upon thee: and thus 'tis, thou muſt needs ſay, 'tis thus with me, Wretch that I am! What do I beſtow the ſtrength of my ſpirit upon? Why then poor Creature as thou art, what ſhouldeſt thou do but like that wiſe Merchant man, *Matth.* 13. who having found one Pearl of great price, he went and ſold all that he had, and bought it; Ah ſuch a Pearl the Pearl of God, the Pearl of Heaven and Earth, the Pearl of Souls is ſweeteſt, Jeſus Chriſt; whatever is precious, is laid up in him.

Now then ſell all that thou haſt; that is, be contented to venture the loſs of all for Chriſt, and thou gainſt, enſureſt all, as I ſhewd; get all thy riches plea-

ſures,

ſures, enjoyments, under thy feet for Chriſt; let all go, ſo thou haſt Chriſt: Aye, but how ſhall I buy him? Will Gold and ſilver do it? The meaning is, *to gain him*, 'tis ſpoken comparatively, as Merchantmen will ſell all to buy a pearl of ineſtimable price; ſo will poor ſouls, that truly believe theſe things to be in Jeſus Chriſt, as the Holy Spirit of God, and the experiences of his own Witneſs to be in him, divorce their hearts from all, venture all to *win*, Jeſus Chriſt.

But muſt I then caſt off all, my Calling, all my Poſſeſſions? No, but ſubject them to the purſuit of Jeſus Chriſt, get them looſened from thy heart, let them not be a weight upon thee to depreſs thy Soul from ſoaring after him, keep them but as under-things things thou maiſt have or be without, and not be the leſs bleſſed; and ſo in obedience to God, and ſubmiſſion to his good pleaſure, be induſtrious in thy Calling: but the motions, ſtrength, aims of thy Spirit, to win and enjoy, love and honour Jeſus Chriſt, and ſuch will the Father honour, *Joh.* 5. No loſs of time to ſeek him in his Word, no ſelf-denial for him, no motion, or good word, for Chriſt in ſincerity, no Witneſs for his Kingdom, Goſpel, People, but the Father treaſureth it up, and will put honour upon thee for it.

And now having thus a little dwelt upon this, to take off all Objections from thy enſnared heart; Be not afraid to be awakened, and deeply conſidering the ſtate of thy poor ſoul, though diſtempers and diſquietneſs ariſe, though it be tempeſtuous with thee for a time, ſee the bleſſed and glorious recompences of it, by the Lord of life and glory, here, and to all Eternity: And now I will conclude thee, as ſtupid as

a Worm grovelling in the Earth, as thou doſt, if theſe ſo weighty and important conſiderations do not work upon thee, being ſuch as Jeſus Chriſt left to move and pierce the Rocks of mens hearts, to lead them to life in himſelf; and ſuch as if thou putſt them off: will be as Swords in thy Bones, will flaſh back upon thee as a thouſand witneſſes againſt thee, if thou receive them not into thy heart, as thou wouldeſt do things that are moſt precious to thee: Why doth Chriſt ſo often knock, and thou wilt not own him? thou art gone abroad, or aſleep: In a word then, either put in thy Plea to God, or ſubmit and owne it, that 'tis better to paſs through a ſmall Tempeſt to Jeſus Chriſt, than to enjoy a world of empty contentments here, and be a Caſt-away under the furious Tempeſts of God's Wrath for ever and ever: Ah Soul! once get hold on the skirts of Jeſus Chriſt, and he will anchor thee to a ſafe Harbour Winds and Waves, Sin, Conſcience, Fears, Unbelief, Satan, all obey him; A word from him quiets all: Be not like great Debtors, afraid to enter into the conſideration of thy Debts, thy ſinful Eſtate, for fear of diſquietneſs (that is, to reſiſt the ſtrivings of God with thee, and he will not ſtrive always) but ſet the ſins of Heart and life before thee, though they ſwell to a numberleſs ſum in *Bloody Characters*; Spread them before God, and ſeek him, to ſue all thy Bonds and Debts upon Jeſus Chriſt, and God will take him thy Surety; 'twas the good pleaſure of Jeſus Chriſt to cancel and kill them all, they did their worſt upon him: ſo get to him, and in him, and the worſt is over, and all the bleſſedneſs I have pointed at, is thine; but I ſhall prevent my ſelf: Theſe I

have

have laid down, as awakening, exciting conſiderations to a poor Soul to whom the Experiences of theſe things are yet but dark; and ſo the Lord bleſs them to thy Soul, and I paſs to the next thing.

2. Saith a poor Soul, Well! I have had ſome good thoughts Chriſt-ward, and have made reſignment of my ſelf unto him, but I fear I am too much aſleep as yet; that may be; Therefore be more awakened, look back to the ſins thy Soul hath been divorced from; but not ſo, as to looſen the preſent hold thou haſt on Chriſt; but to humble and abaſe thee more, and ſo cauſe thee to purſue and prize him more: Haply thou art a Soul whom Jeſus Chriſt takes more gently to himſelf by degrees, with a ſofter hand, and ſo the Tempeſt not ſo great: But if the leaſt of him be better than the beſt of all the World to thee, a Covenant with him, He is a choſen One and Pearl to thee; yea, if it be thy daily mourning that he is no more a Pearl unto thee, no more precious, thy Heart ſo dull, and then thou calleſt to him to come and make a more powerful and fuller abode in thy Soul, then beſure he is thine, though a trembling jealouſie upon thee to the contrary. Now if the Lord in much mercy hath awakened thee, by this or any other voice, or more awakened thee, than thou waſt, I would ſtill keep thee company in this diſcourſe, till thou findeſt in Jeſus Chriſt what I have here propoſed to thee: And ſo to ſhew thee yet further of the dealings of Chriſt to thee, as thou comeſt as a way-faring ſoul to him, in the next Propoſition.

Doct. 2. *When a Soul comes ſavingly it comes in a periſhing condition to Jeſus Chriſt:* Lord, ſave us, we periſh; Ἀπολλύμεθα we are loſt, or are in a loſt condition

dition; lost, do thou save us: This doth rightly answer to the heart of *Christ*: and his purpose revealed in the Gospel, *I am come to seek and to save*, τὸ ἀπολωλὸς that which was lost or ready to perish; that really is so, and that shall see it self to be so, *Luke*, 19. 10. So in that threefold Parabble, *Luke* 14.. to set forth such a sinner that Christ draws in to his salvation, *I have found my sheep which was lost*, ver. 6. *Rejoice with me, I have found the piece that was lost*, ver. 9. And so of the Prodigal, *Let us eat and rejoice, my Son was lost and is found*, ver. 23.24 'Tis Christs rejoicing to find sinners lost in themselves: To this purpose *Paul*. Phil. 3. 9. *That I may be found in Christ*, implying, he was lost in himself: Now to open this, how a Soul is said to come to Christ in this lost and perishing condition.

First, Perishing in sin, such a sight of sin, as before is described; if it stay in its sin, it must certainly perish; Sin cannot ensafe: The least sin is able to damn, much more the multitudes of them that lie undischarged upon it.

Secondly, A Soul that comes truly to Christ, comes perishing in its own strength: 'Tis likely, those who were ready to perish in the Ship with Christ in the tempest, that they toiled long in their own strength, rowed with their own Oars, with much painfulness, till they saw all was in vain, and then they throw down all, *Master save, or we perish*: So a poor Creature, after some conviction and awakening 'tis apt at first to be toiling in its own strength, its own natural sufficiencies, sets to repentance, duties, obedience in its own strength, turns in the outward man from the grosser evil of his ways, but then backsl des

again

again; and all, becauſe he would be his own deliverer, work for, and by himſelf, at leaſt contribute ſomthing himſelf: But to come weak and ſtrengthleſs to *Jeſus Chriſt*, helpleſs in it ſelf, this goes hard: To acknowledg to the glory of God, and our own ſhame, That if any thing be left on our ſcore, to make good with God, periſh we muſt, this goes to the quick: Indeed, our Pride and ſelf love is very unwilling to yield to this, a Creature would not be found to be at ſuch a total loſs with God, ſo far to have ſpoiled and undone himſelf; to be ſo wholly weakned and deadned by ſin, as not to be able to help the Lord Jeſus one tittle in ſaving us, but the whole ſtreſs muſt be laid upon him: yet thus it is, *When we were without ſtrength Chriſt died*, Rom. 5. 6. And ſo when Chriſt comes to give a Soul the bleſſing of his death, and to eſtate him in it; It cauſeth the Soul to know and feel, that it is without ſtrength and helpleſs, and then 'twill be at his feet, periſhing in it ſelf without him: Nothing is more ſtrongly ſetled upon the ſpirit of a ſinner than this ſelf-ſufficiency, and opinion of its own power: He can pray, repent, hear the Word, receive, be juſt, do all, and acceptably enough to God, as he deemeth, and ſtill on the lees of his own ſtrength, not knowing what belongs to the ſpiritual performance of any duty, and ſo befools himſelf: Now this is the firſt thing, a Soul coming into Chriſt, is to periſh in, in all its own ſtrength.

Thirdly, It is to periſh in all its own Righteouſneſs; 'Twas in vain for theſe poor men in the ſhip, to be hiding themſelves in Cabins of their own when the ſhip was ſo toſſed and ſhaken, to lie nuz-

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ling in their own Wares, though never ſo precious; No, all the precious Merchandize muſt over-board, paſs for nothing; ſo when a Soul comes to Chriſt for help, all its own Cabins of its own Righteouſneſs muſt be caſt away: All thy former ſervice for Hearing, Praying, being juſt and ſober (if thou wert ſo) which was thy Cabin, thy Covert in the Room of Chriſt, muſt be look't upon as thy ſins, as that which is but an abomination in the pure eyes of God, *Prov.* 15. 8. *The Prayer of the Wicked* (that is of every perſon out of Chriſt) *is an abomination to the Lord*: As for thy Publick Worſhip; that haply thou repoſeſt moſt in, What ſaith the Spirit of God of it, *Iſa.* 1.13 *Vain oblation, abomination, it is iniquity, the ſolemn meetings they are a trouble to me, I am weary to bear them, When you make them, I will not hear them*, ver. 15. And why? Becauſe the ſins of ſuch a perſon are not pardoned, his perſon not juſtified, he is not in Chriſt, he doth not ſanctifie God's Name in his Services; not directed to right ends, and ſo hateful to the pure and righteous God: And yet, fond man, is apt to hide and ſecure himſelf in theſe things, as *Adam* in his Fig-leaves: So he prays a little, in a cuſtomary way, dead-hearted manner, with ſome kind of outward reverence: ſo he gives Alms, goes to Publick Worſhip, is righteous to men: (things good in themſelves, if aright, and to right ends performed;) And if he ſlip, a little repentance of his own added, and Chriſt to make up what he wants, this is the hold of the moſt, and ſends as many Souls away empty from Chriſt, as any thing whatſoever: What formal Profeſſours, I mean, the common bulk of the People of this Nation, reach ſo far as a Phariſee in all the duties

ties they boaſted in? and yet obſerve (and do it with deep thoughts of heart (that in *Matth.* 23. when the Lord Jeſus preach't his laſt Sermon to them, after he hath ſeven times pronounced Woes unto them, he puts this confounding queſtion to them, *Ye generation of Vipers, How ſhall you eſcape the damnation of hell?* ver. 33. Moſt (indeed) periſh upon this account. That in *Rom.* 10. 3. among many others, is very remarkable, They being ignorant of Gods Righteouſneſs, go about to eſtabliſh their own righteouſneſs, and have not ſubmitted to the righteouſneſs of God; Ignorant, how holy and perfect that righteouſneſs is, in which God will accept of and juſtifie a Creature; Ignorant of the righteouſneſs of the Law, conſidering not that the holy and ſpiritual Law of God reacheth to the Heart and Spirit, and that one motion awry, if we ſtand to that, damns a Soul for ever, or that the worth of his repentance and duties can make God amends for what he fails as I ſhew'd; and ignorant of the full and acceptable righteouſneſs of Chriſt (though perhaps ſome general notion of it in the Brain, and able to diſcourſe of it, yet as to ſound and ſpiritual diſcerning of it, and cloſing with it, ignorant of it) and ſo goeth about to eſtabliſh his own righteouſneſs; And ſo is eſtabliſhing that which the Lord will deſtroy, eſtabliſhing that which he ſhould be periſhing in, and ſo doth not ſubmit to the righteouſneſs of Jeſus Chriſt; through Ignorance and Pride, and Self-conceit, doth not ſubmit unto it, never beaten out of, and periſhed in their own, that they might ſubmit unto Chriſt's, to be accepted for Chriſt's obedience, and not for

their

their own: And yet having thus ſubmitted, to delight in the Holy Will of God alſo.

4. A Soul muſt periſh in all its outward comforts, as to be a Refuge for him; ſomething hath been ſaid as to this already: The ſpirit of a man being an active mover, muſt faſten and feed upon ſomething; and having loſt God and communion with him, it turns to the Creatures, and would ſatisfie it ſelf upon them; which, bearing no proportion to it, cannot afford him fulneſs: Therefore convinced of this, he comes to Chriſt, as having reſted (ſuch a reſt as it was) in periſhing things, and ſees, if he ſtayes upon them, he muſt periſh in them.

In a word, Conſider all thoſe lying Refuges, which a Soul finds out to hide himſelf, and pacifie Conſcience with, there doth the ſearching God find him out, and drive him out of them, and unfaſtens his hold of them, then doth God, as it were, throw him at the feet of Chriſt, then Chriſt's bowels yern after him, and lays hold upon him: Then will that Soul tell the Lord Jeſus, that he is come to periſh in his view under his eye, if he do periſh; but reſolved to look after no other Helper if his good pleaſure be not towards him: I will yet ſtep aſide to ſpeak to a Soul, that hath not yet thus periſhed in all, but Chriſt.

Why then ſinner, conſider, Here's that will take down thy Plumes, thy inbred ſelf-conceit, and ſelf-flatteries, that will undo thee, if thou any longer hearkneſt to them; and yet walks up and down as ſelf-conceitedly, as if all thou truſteſt in, were as ſafe as Heaven.

1. As to thy ſin; I have pleaded with thee before, but a word more. Dareſt thou pretend to be ſafe in thy ſin an hour more? Dareſt thou walk upon the brink of Hell, and ſmile upon it? Tell me, Doſt thou believe ſin as certainly damnable (while thou art in it, unpardoned, not fled to Jeſus Chriſt) as God reigneth in the Heaven, and is juſt? Doſt thou believe it? Sure thou doſt not; elſe thou durſt not give reſt unto thy ſpirit, till thou haſt found a Saviour to take thy ſin away, and his Spirit witneſſing the ſame effectually unto thee: Oh then, come and be as thou art (and be not too proud to own it) a periſhing ſinner at Chriſt's feet: How poor and trembling will a periſhing man be, that lies wholly at the mercy of another? So is it with thee, thou haſt not ſo much as bread for thy ſoul, till thou comeſt periſhing and hungring after Jeſus Chriſt:

2. As to thy own ſtrength, a word more: If it be ſo, that thou art ſtrengthleſs, helpleſs in thy ſelf, not able to move one ſtep towards God ſavingly of thy ſelf, thy heart is dead and weak as water; how poor a creature may this make thee in thy own eyes? Is it likely, that what thou haſt done hitherto, and performed toward God, hath been in thy own natural ſtrength, and ſo not accepted? Oh then go and plead with God, to give thee a heart, even upon his own free promiſe, *Jer.* 24. *I will give them a heart to know me*; Helpleſs ſinner, what wouldſt thou have more? Haſt thou a ſpiritual heart? I will give it, ſaith God, and give it for humble asking; Oh art thou willing to turn at God's reproof! *Then behold, I will pour out my Spirit upon you.* Behold? take

take notice of it, as the moſt encouraging promiſe thou canſt fly unto: Turn thy face to Chriſt, and hear what he will ſpeak, even upon thoſe unanſwerable Arguments he lays down in his Goſpel; yea, beſeech him but to turn thee to him, and himſelf to thee, and he will do it: O then go preſently to him, while thou ſeeſt the way open, and earneſtly beg his Spirit, and plead Chriſts own Promiſe: And that Spirit ſhall be an humbling, ſubduing, praying, renewing, quickning, mortifying, guiding, comforting Spirit in thee; And ſo thou ſhalt learn to perform all in the Spirit of Jeſus Chriſt.

3. As to thy own righteouſneſs, let me have one *word* more with thee; Know, though thou maiſt make a good eſtimate of thy ſelf, and that others do ſo alſo, in the things thou doſt towards God and Man; yet conſider, that *what is highly eſteemed among men, is an abomination to the Lord*, ſaith Chriſt, *Luke* 15. To be round with thee, Dareſt thou imagine to ſtand and appear before the infinitely righteous, holy, heart-ſearching God, in ſuch a patcht-up defiled Covering, as thy own doings and performances make? Wilt thou lie down wrapt in a Cobweb (ſuch is thy Hope in this, *Job* 8. 13.) to cover thee from the piercing ſtorms of God, or to hide a heart full of iniquity and Hypocriſie from the Eye of God? Or doſt thou think that Jeſus Chriſt will joyn his Righteouſneſs with thine? In a word, inſtead of being a well-conceited Phariſee, (for 'tis no better) go and be a poor ſinner at Chriſts feet, and be willing to let him have all the Glory in thy Salvation: Even put on Jeſus Chriſt, by an humble, free, total reſignment of thy ſelf unto him, to undertake

thy cauſe, as hath been ſhewed, to work all thy works for thee, and in thee; And in ſtead of thy own defiled righteouſneſs, thou haſt ſtood a tiptoe in, the entire Obedience of Chriſt ſhall be thine, and thou ſhalt appear before God in that full, pure, ſpotleſs, acceptable Righteouſneſs of the Son of God, in which the Soul of God is infinitely delighted: Ah Soul! What a change is this, to part with filth and abomination, for the glorious Righteouſneſs of the Son of God, to be clad in it, and even ſhine forth before God in it.

4. Well! Do the ſame, as to any confidence in all thy Church-Priviledges, of being baptized, being a Proteſtant, no Heretick; Do the ſame, as to all Creature-refuges, as hath been ſhewed; and being undone and ſhattered in them, do not dare to be ſafe in them any longer: No, no pretenſion to ſafety, till thou ſhalt be ſafe in the Lord Jeſus, by a clear and full cloſure with him, till thou haſt him in thy arms by Faith, thy Soul embracing and twining it ſelf about him, till he ſhall ſay unto thee, I am thine, and thou ſhalt find power and vertue coming from him.

From what hath been ſaid, maiſt thou now with deep thoughts of heart ſay thus within thy ſelf; Ah Wretch that I have been, fond, ſelf-pleaſing, ſelf-flattering Wretch; how well conceited of my ſelf, how able thought I my ſelf to do every thing, how confidently have I ſtood before the perfect God, in the performance of my carnal duties, when they were as filthy as ſin could make them, and God was lothing of them? Now I ſee one Jeſus Chriſt is ten thouſand times better than them all; Now I will caſt

cast anchor into him, now I will contend for him, as for life; Now I will enquire, seek, wait upon his voice (his Spirit enabling me) till I shal find him, and all those Blessings reported to be in him: Now I will be diligent in duties, upon a better account; not as they are able to render me accepted and justified before God (so I do, and ever will renounce them) but as means (blessed be God) to conveigh Christ to my Soul, and as the testimony of my Obedience to him.

And now, if by the Lords blessing unto thee, upon what hath been said, thou wast such before, even a most perishing sinner in thy own eyes, take yet what farther is implyed in the heart of these words, *Lord, save, I perish*, which may be inlarged in such a plea as this; Oh blessed Lord Jesus of Life and Glory, Here's a Soul at thy feet, with the weight of numberless sins upon it, but not one dram of righteousness to cover him; a desolate, forlorn, shipwrackt Worm, that stands bound over in thousands of Debts to the just and dreadful God of Heaven and Earth; but hath not so much as one mite to pay him, unless with the forfeiture of my Immortal Soul: Here I come to thee, as thou hast commanded, and throw my self upon thee; I'le venture an immortal Soul with thee, If thou hast not Treasures enough to spare lying by thee, the infinite merits of thy own blood, If thou wilt not freely satisfie for me, and take the debts of my sins upon thee, and so stand between a just God, and a condemned sinner; If thou hast not favour enough with the righteous God to prevail for me, O I must perish, everlastingly perish.

Lord] It implies, thou art mighty and able to do it, for all Power is committed to thee: If there be not Power enough with thee, thou who art the mighty God, the Prince of Peace, and ſo able to reſcue my darling Soul, I am contented to ſink before thee; but thou, thou alone art the Lord of Life; oh magnifie thy great Power upon me, and even be my Lord, my Lord; other Lords, beſide thee, I would have none, *Lord Save*, &c.

Save] 'Tis for a great and weighty matter that I plead, that I come unto thee for; no leſs than to be eternally ſaved: ſaved from the everlaſting wrath and vengeance of God, ſaved to everlaſting Life and Glory, in the glorious preſence of God for evermore: Oh, thou ſaviour of men (that's thy Name, and Honorable Title) didſt thou not paſs through many abaſements, when thou waſt upon Earth, very unſuitable to thy glorious perſon? Didſt thou not drink of a moſt bitter Cup, full of the Wrath of Divine Juſtice? And was not this then in thy Heart, did not this then bear thee up, that thou ſhouldſt ſave? Ah ſave poor helpleſs Souls, that could never have been ſaved without thee: Oh! hadſt thou not infinitely delighted in ſaving loſt Souls, thou hadſt never been at ſo much pains and travel, and coſt in the Work: Oh, therefore, *Save*, *Lord*, *Save*; Yea, *Save*.

I periſh,] Muſt, will periſh, if thou doſt not ſave; *Save*, for the Waters are come over my Soul, I am ſinking without thee; *Maſter*, *Maſter*, *I periſh*, Luk. 8. *Maſter*, *Careſt thou not that I periſh?* Mark 4. Oh, let it never be told in *Gath*, that even a complaining

ing forlorn Soul perished at thy feet: What! at the feet of a Jesus? Alas! If thou carest not that I perish, who will? If thou pitiest not, who will or can? Oh, for the honour of thy own Name, pity: If I should now perish in the view of Harbour, now I have seen, and cryed to a Saviour, Thy Enemies will speak evil of thy Name: Well! Blessed Lord, Thou seest all the Arguments I have to move thee; That which I will stick upon, and never give thee over with, is, that I must perish, perish without thee; yea, perish in thy sight, if thou succourme not; *Lord, save, I perish.*

Well now, Soul, if thou dost in this, or the like manner, pant after Jesus Christ, in such a perishing posture, and thine eyes are upon him, and followest him, and waitest what he will speak unto thee, I will a little prevent thee, and shew thee a copy or two of his tender heart in this particular; See *Luke* 19.10. *For the Son of man is come to seek and to save that which was lost:* He *came*, 'twas his Errand, his Busin ss; 'twas the main thing he had in his heart: What! that which thou so earnestly look'st for, even to *save*, yea more, to *seek* whom he might save: But what kind of persons? Even such as thou presentest thy self unto him, that which is lost, Souls that come as lost and perishing in themselves to seek him.

Have the worst thoughts of thy self, it can reach but to be a lost Soul; and such (saith Christ) if he be worthy of Credit with thee, he came to seek: If thou art seeking him, why, he was seeking thee before: He left it upon Record in his Gospel, and

he was in Heaven to ſee it made good: So much will that Scripture afford thee, and believe it. Another, *Iſa.* 45.22. *Look unto me, and be ye ſaved:* Well now, Doſt thou *look up* with a longing expectation to Jeſus Chriſt for Salvation, to hear what he will ſpeak unto thee? Why now, ſaith Chriſt, to ſuch a looking, expecting ſoul, *Be ye ſaved*; Be it unto you, as you will: To confirm it to thee, hear him further in the ſame Scripture, *I am God, and none elſe.* None but me is able: and as for his good-will, and faithfulneſs in performing it, He further ſaith, *I have ſworn by my ſelf, the word is gone out of my mouth in righteouſneſs:* And then obſerve, *ver.* 24. what he aſſures thee of, how fully he anſwers thy Errand, *Surely ſhall one ſay, In the Lord have I righteouſneſs and ſtrength.*

Mark, While thou art ſeeking and looking for it, thou haſt it, while thou art periſhing in thy own, thou haſt found it fully in Jeſus Chriſt: And therefore, as it follows there, in the Lord thou ſhalt be juſtified and glorified. Yea more (ſaith Chriſt) that thou maiſt not think it a common matter to him, as if he did not care, or it did not much concern him; *Rejoyce with me*, ſaith he, in *Luke*, as ſhewed, *for I have found that which was loſt.*

But yet there remains one Objection in thy Heart, that as yet thou doſt not taſte the Comfort of this, thou doſt not yet ſo powerfully hear the voice of Chriſt, nor ſo comfortably ſee his face: The Reaſons of this are to be cleared in the next point.

Jeſus Chriſt, for a time, ſeems to take no notice of

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a tempeſtuous periſhing Soul, though nigh unto it. -- But he was aſleep.

Now this ſeems not conſiſtent with all thoſe gracious and melting invitations of *Chriſt*, of poor wearied Souls to come unto him, that beſpeak the yearnings and panting of his bowels towards them; but yet ſee how conſiſtent it will be.

1. That 'tis his uſual way of dealing: ſee *Matth.* 15.22. The poor Woman there cried after Chriſt for mercy to her Daughter; but it holds, and is ſo applied in Spiritual Mercies alſo, for ſhe came in ſaving Faith.

The Lord, at firſt, anſwers not a word, as if he were careleſs of her, as if it had been no part of his buſineſs in the World, to take notice of poor ſinners at his feet, and when he did anſwer (for ſhe would not from him without her Errand) his words were full of diſcouragement, I am not come but to *Iſrael*, (yet ſtill ſhe worſhipped him, Lord help me). And yet a more reſerved Reply, *It is not meet to caſt the Childrens bread to Dogs*: Yet ſtill ſhe preſſed, and had her Errand, though Chriſt ſeemed thus to chide her: So with *Mary Magdalen*, *Joh.* 26. 11.

Mary was ſeeking Chriſt alone, and ſeeking him in a proper notion, a Crucified Chriſt, and ſhe ſought him in a ſweet poſture, weeping after him, reſtleſs till ſhe found him: Now Chriſt ſeemed for a time to take no notice of her, though he were ſtanding by her, and his Heart full of love to her: See the Spouſe *Cant.* 3. 1, 2. *I ſought him, but I found him not* &c.

There are many choiſe Reaſons of the Lords dealing thus with a Soul for a time.

1. This

1. This works for the heightning and drawing forth of Faith; for a Soul to follow after Christ when the Tempest is upon it, in a perishing condition, and Christ seems to take no notice of it: When his present dealings seem to thwart with his Invitations and Promises, this heightens Faith, as in the Woman of *Canaan*, and draws it forth to pursue Christ the more.

2. When Jesus Christ thus with-holds, his smiles and comfort for a time, he is preparing the Heart to be a fit place for him, to break the pride and stubbornness of our Hearts, to subdue the roughness of them, to make crooked things streight: and then when our Spirits are thus subdued and broken, there's no more, but for Christ, to come in and dwell with us, when our Hearts are thus prepared to receive him.

3. He for a time thus clouds himself, seems to take no notice of a poor Soul, that the Soul may the more experimentally see, that all other Refuges cannot quiet the Tempest upon it: A Soul will be apt to be making trial in such a case of Creatures, and fly from one created Contentment to another, and to try what they are able to afford in such an hour; And when the Soul can find quietness in none, but still restless (as I have already shew'd it will be) Then it will closely and strongly cleave to Christ; Then it will clearly see (when Christ speaks) that all its quietness, comfort, peace, was from Jesus Christ alone.

4. It makes for the honour of the Lord Jesus, for a poor Creature to continue seeking and panting after

ter him, and will not off, even when Christ hides his face from it.

This gives more honour to Christ, than to live upon him, when he reveals himself to a Soul.

'Tis an honour to a Friend, to trust him, when absent from him; yea, when he seems to frown: So for a poor Soul, to follow and believe Jesus Christ sweet, and gracious, and faithful, though it never tasted him, gives most glory unto him.

5. When Christ thus with-holds himself for a time, it makes his presence the more welcome when he comes; The Lord Jesus loves to come welcome to a Soul; and how welcome is he? What a Heaven is his appearance to a poor, temptuous, cloudy, perishing Soul? When we have looked for a dear friend till we are ready to give off expectation, and then He comes suddenly upon us with smiles and kindness, what a joy is it?

So when the poor Friends of Christ, who lay hold on the Covenant of his Peace, and cry after him; Ah, when Lord, when?

And then he comes with a suddain smiling voice, Why *Soul, I am thine*, and I have betrothed thee unto me; yea, but one word, as to *Mary Magdalene*, *Mary*, and she answers *Rabboni*, oh my Master! This Reason may be further illustrated in the case of *Joseph* and his Brethren *Gen.* 44.

When they came to him as distressed men, *Joseph* reserves himself for a time, did not make known himself, though his Heart were full of yearnings after them, and what was it for but to make way for the greater endearments of them unto him? So much unexpected love let out upon them, that it

even

even brake their hearts, *for they were troubled at his presence*, saith that Scripture, being overcome with the loving kindness he shewed them. The way of Christ is sometimes the same, He stays and reserves e're he smiles upon a distressed Soul, to make way for sweeter endearing heart-breaking love to be let out upon it.

And further indeed, As *Joseph's* Brethren were troubled at his presence, between the two considerations of the injuries they had done him, and the exceeding love he shewed them; As for *Joseph* (say they) *we sold*, &c. So poor Souls, seeking JESUS CHRIST, when he appears comfortably unto them,

They are even troubled at Christs presence, considering the injuries they have done him, and the exceeding great love he hath shewed them, and this doth kindly melt the heart, when they wistly look on him; Till Christ answer as *Joseph*, v. 5. of *Gen.* 45. *Come hither*, saith good *Joseph* to his Brethren, *for God did send me before to preserve life*; so saith the Lord Jesus Christ, Ah poor soul, come hither, God did send me on purpose to preserve thy soul, to bear thy sins, to establish a Covenant of peace for thee; And how endearing and melting is this to a soul that so enjoys him.

6. Christ thus withholding himself for a time, as it makes way for the greater joy and more abundant consolation to a Tempestuous Soul, so it will make a Soul more watchful and careful to keep Christ, *Cant.* 3. 4. I held him and would not let him go; If so tempestuous, perishing, and succourless, when I enjoied him not; Oh let them never take away my

my Lord; Here, Here, (his Soul claſping him) let him lodge, One hour of his fellowſhip, is a heaven; Oh no, thou muſt not go, my deareſt Lord 'till I go with thee, and lie in thy boſom to all eternity; I will love thee, and honour thee while I am here, and therefore do not, ah do not, depart from me, I will not let thee go: But of this more in the cloſe.

Is it ſo then, that Chriſt may for a time cloud himſelf from a poor ſoul at his feet, why then, Soul, let me return to the firſt poſture I ſtated thee in, in this Point; Art thou one that haſt ſaid ſeriouſly within thy ſelf from the ſight of thy helpleſs condition, *I will ariſe now and go about*, Cant. 3. 2. I have been ſitting all this while in the ſhadow of the vain world; But, now I will ariſe and ſeek him who hath life and peace in himſelf: though but now, yet I will enquire of the watch-man after him, *v.* 3. *I will wait at the poſts of his doors*, his bleſſed and powerful Ordinances, till my ſoul finds him; Well, Take with thee this leſſon; If thou findeſt him not in joy and comfort, aſſoon as thou expecteſt: Here's encouragement for thee, not to give off thy purſuit, as Satan and thy own unbelieving heart will be ſtill prompting thee, To return to thy former eaſe and peace in ſin and vanity, and the world again; or that thou hadſt a good intereſt enough in Chriſt before thou thus troubled'ſt thy ſelf: or it may be Satan will ſuggeſt, it is too late for thee, and thy day of grace is over, becauſe thou haſt ſleighted many. Well (I ſay) let none of theſe prevail with thee; Thou heareſt upon what weighty and endearing Reaſons Chriſt may for a time withhold Comfort and Peace therefore let denyal

deniall encrease thy dilligence, and not dead and flat it: Thou seest (Soul) that if thou wilt have Jesus Christ, that he hath other work besides filling thee with perfumes, and staying thee with flagons of love, And if thou beest truly convinced of sin, and so of thy absolute need of Christ, thou wilt be glad of him, and seek to him for those works within thee too; He hath strong-holds of sin to throw down; He hath Atheism, Pride, Self-love, Obstinacy, all manner of fleshly and earthly lusts to subdue within thee, that have by nature the possession of thy heart, and these will grapple with him, and are unwilling to let thy heart go: all these unclean spirits must be cast out, if thou wouldest have Christ dwell there; So that if thou wilt have him, thou must have him on such terms, thou must thus suffer him to prepare his way, to have a resting place within thee, And those lusts may not domineer with him; If thy debate within thy self be rather to venture his loss than to part with the old guests of thy heart that he would cast out, then thou dost not yet know what belongs to the guilt, and filth, and reign of sin, which thou wilt cry to be rid off, when thou truly seest what mischief it hath done thee: If that be indeed the terms thou insistest on, 'tis but a little stirring of meer natural conscience and not the convictions of the Spirit; Many Souls no doubt, from some such temporary common enlightning of the natural conscience, go and make an essay at Christ, liking well of peace, and salvation; but finding that lusts must die for it, they give up the pursuit again, or else will have him (pretend to have so) and make him lodg with their unclean

lusts

lusts, to protect and countenance them, and so make him a half-Christ, divide his work; make him indeed (like those blasphemers in the Gospel) to have an unclean spirit, and sin to be Nothing: As many wretches in this age do assert, and indeed all carnal professors of Christ do in their conversations imply, when they serve their Lusts, and cry, Christ Christ; Now, Soul, yield up a heart freely to him, and let him make one lust after another bleed for it. Let him make good his way and possession, Let him subdue all opposition in the heart, and lay low all the crooked ways of it, and see what a *Temple* he will make for himself in the close; In a word, follow him, and hold out in his strength, and thou shalt have more than thy errand.

2. Learn well from hence to understand Christs meaning in his invitations, not as if the thing promised were all to be enjoied in a moment; Thou maist rest confident in this, that the heart of Christ will be true to thee in them, though thou waitest for a time, considering, that one hour of his joy, is worth the waiting of an age, much more a heaven and eternity by it; And 'tis an everlasting rest thou seekest in him.

3. It chides the repinings of our hearts against this way of dealing by the Lord Christ; It rebukes all our hard thoughts of him, though he stay a little when we cry after him: Oh be contented for his wisdom and love to order all things for his more sweet welcome, and more sure and comfortable abode with thee: But yet to a Soul under the impatiency of anguish of Spirit,

Consider 1. Dost thou truly come to Christ, as be-

before, dost thou frequently spread thy case before him, and plead his own bowels, free invitations, promises, his interest with his Father, with him; some lie repining, but not ernestly follow Christ for what they want, *&c.*

2. Consider duly, If there be no lust that holds up its head, and would not yield, that is as a right hand, or right eye; go to God for a more narrow search of thy heart; say, (as *David*) *Search me, prove me*, and *try me*; If there be any iniquity in my heart undiscovered, reveal and mortific it at the very root.

3 Consider, that though thou hast not sensible comfort, yet thou art supported of the Lord in thy present condition, which thou maist indeed consider with comfort, *Psal.* 63. 8. *My soul followeth after thee, and thy right hand upholdeth me*; So continue to follow hard after God, and if thou findest his right hand, his power sustaining thee, thou maist conclude as *David*, v. *last of that Psalm*, *But I shall rejoice in God*, &c. thou shalt be satisfied with his goodness; yea, if thou find such a promise breaking in upon thy spirit, and thou gathereſt support from it, it may be an evidence, a love-token to thee, that God is in a way of love and comfort to thee.

4. Consider, that faith and sensible enjoyment of Gods love do not inseperably go together, are not the same, as some poor creatures be apt to fancy; 'tis faith and not sense, therefore learn to live by faith and not by sense.

But yet may some poor Soul say, This doth not come to the height of thy condition, the very strength of this tempest in the conscience being upon

on thee; Ah thou art a forlorn, tempestuous soul indeed, thou saist: Why now then, I will particularly deal with thee.

Read thy condition in *Isa.* 54, 8, 9, 10, 11, *&c.* 'Tis spoken of the State of the Church, but is truly applicable to thy condition; *ver.* 6. the Lord hath called thee as a woman forsaken and grieved in Spirit: yea, *ver.* 11. *Oh thou afflicted, tossed with tempest, and not comforted:* that fits thee: See *ver.* 7, 8. *For a small moment have I forsaken thee but with great mercies will I gather thee: In a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer*; A small moment, and a little wrath, but great and everlasting kindness: But may not the Lord, if he please reserve and withhold these from poor Creatures that come thus afflicted and tossed with Tempest? I answer from *ver.* 9, 10. *For this is as the waters of Noah unto me, for as I have sworn that the Waters of Noah should no more go over the Earth; so I have sworn that I would not be wroth with thee nor rebuke thee: For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee:* Here's the Oath of God upon it, and sooner shall the Waters cover the Earth again, and the Mountains remove themselves, than the Lord rebuke and utterly cast off such a Soul; Neither shall the *Covenant of his Peace be removed*, that is, as God tenders a new agreement, and to be at Peace with sinners, contented he is, yea, infinitely desirous of it: Can he then cast off a Soul that comes tendring it self for

peace with him, that would lay hold on his Covenant *Iſaish 56. 6.*

But it may be thou wilt ſay; If indeed I did, or could take hold of Jeſus Chriſt, and of the Covenant of his Grace, then I could take-in the comfort of theſe words, but I cannot find that I do.

1. In anſwer hereunto: Know thou art juſt in that poſture that a poor ſoul ſhould be in, that comes to take hold of him, and of his Covenant: That is, knockt off from all thy former holds, and art in a *ſinking* condition; and thou art crying out, *Save me, Pſal. 69* 1. As ſinking men do, when the *waters are overwhelming*; And thou doſt catch after, reach after Chriſt: Sure, Soul thou haſt ſome hold of him.

2. Ah but thou wilt ſay, I do even tremble to lay hold on Chriſt I am ſo vile; I fear he will not ſuffer ſo vile a wretch to lay hold on him. Wilt thou, Soul, take his word, if he tell thee, Thou maiſt? See what is ſpoken to thee as well as any Soul in the world, *Iſay* 27. 5. *Or let him take hold of my ſtrength that he may make peace with me, and he ſhall make peace with me.* Let him ſaith the merciful Lord, and doth as it were *lean* to thee in a Promiſe that thou maiſt do it: But thou wilt ſay, ſhall I then have Peace? Yea, (ſaith Chriſt) He ſhall, He ſhall make peace with me. What more, thou poor fearfull Soul?

3. Ah, but thou ſay'ſt thou canſt not *take hold* of him, though he thus ſpeaketh: why then Soul, go and lye at his feet, and beſeech him to *take hold of thee*: And he will do it: In this way thou wilt find ſup-

ſupport: yea know that Jeſus Chriſt doth firſt take hold of a poor Soul, and thy ſupport lies in this, that when thou comeſt reaching forth after Chriſt, his hand hath hold of thee, and therefore thou ſhalt not ſink.

4. Beg him alſo to give thee a hand, to give thee Power to lay a faſter hold on him; and take thy Bible, and read *Iſay* 40. 1., 28. *to the end*, and tell me, if he will not do it. *He giveth power to the faint, and them that have no might*, &c. and that thou haſt no thy cauſe; Go then and aſk it of him, and thou ſhalt have *might*.

But yet further will a weak miſ-giving heart be reaſoning againſt God and it ſelf: I fear, for all this, that 'tis in vain for me to ſeek, my heart ſicks within me: Now mark what the Lord ſaid to this, *Iſa.* 45. 19. *I have not ſpoken in ſecret in a dark place of the earth: I ſaid not unto the Seed of Jacob Seek me in vain: I the Lord ſpeak in Righteouſneſs, and declare things that are right:* This the Lord doth not reſerve as a ſecret, but would have it proclaimed on the houſe top: Let it be known to every poor weak Soul that ſeeks me, It ſhall not be in vain: As if it were laid down on purpoſe (as indeed it is) to anſwer ſuch a fond reaſoning: And further (ſaith he) *I the Lord ſpeak Righteouſneſs*, I do not trifle with and delude Souls, but ſpeak in good earneſt *the things that are right*, and ver. 22. *I am a juſt God*, true to my Word, and therefore not to be reſiſted againſt by men or Devils: Away then with ſuch debates as thou doſt toſſer in thy heart; yea, with ſuch vile diſputings againſt God, as to ſay within thy ſelf, 'Tis too late, 'Tis in vain, my caſe is deſpe-

rate, God will not hear, and therefore why ſhould I ſeek? To what purpoſe is it? Is not this to belye the Wiſe and Holy, and Faithful God, ſo to adde abundantly to thy former Iniquity? In a word, If thou doſt ſeek and adventure, and try what God will do, if thou art at laſt caſt off, thou canſt but be damned; And thy ſeeking, if thou couldſt fail, will rather be a mitigation of thy torment than an encreaſe.

Well, but yet further may a Soul object (for the Devil hath a world of Sophiſtry this way) If I ſhould be ſtirred up to ſeek, upon theſe grounds, how ſhall I be aſcertain'd that theſe Promiſes belong to me? Why, mark thou, doſt thou not ſay, I am an afflicted Soul, diſquieted, toſſed with tempeſt, and in thy own thoughts forſaken? And ſaiſt, moreover, that thou art contented to ſeek and wait, ſeeing at worſt, thou canſt be no loſer by it; why then by what plea art thou excluded, what Law, or what Caveat is put in againſt thee? Perhaps thou wilt ſay, thy ſinning with ſo high a hand againſt thy God, with many grievous aggravating Circumſtances; Why, ſinful worm, know 'tis written as clear as the Sun, if thou know'ſt any thing of the Goſpel and mind of Chriſt, that no ſinner is excluded from acceptance, for the greatneſs of ſin, but for want of coming to Chriſt that he might have life, *Joh.* 5. as hath been ſhew'd; The Truth is, thou art unwilling to be beholden to Chriſt, or impatient to ſtay his leiſure, or elſe art reſolved to believe the lies of the Devil againſt him, or elſe thou would'ſt not thus parly againſt him; Therefore bow thy ſelf at his feet, and plead his own arguments, that he hath left

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for thee in his Word, and do not ſtand asking whether theſe Promiſes belong to thee; for they are as much thine, as any Souls in the world, if thou wilt plead them.

But yet further may a poor Soul complain; Ah, I have a dull, dead, heavy, indiſpoſed heart, heartleſs am I to ſeek and cry, &c. I have ſhewed before that if thou wilt ask a heart, *I will give it thee*, ſaith the Lord; and ask his Spirit to raiſe up thy heart above that indiſpoſed diſtemper: Nay, Soul, let me ask thee, Canſt thou truly complain of, and feel ſuch a diſtemper: Oh what a dull, heavy, dead, indiſpoſed heart have I? 'Tis of the Spirit of life within thee, or thou could'ſt not ſo complain; And 'tis an earneſt of more of the Spirit to be given unto thee, Soul, maiſt thou be encouraged to ſeek and wait privately, publickly, be diligent in all means, yea with ſome meaſure of contentedneſs, till the Lord ſhall ſpeak, and when thy ſpirit is ſo ſubdued, uſually Comfort is not far off; But as to thy further encouragement, I will lead thee on to the next Point.

Thus having ſhewed the condition of a humbled convinced ſinner, coming to Jeſus Chriſt in a periſhing condition, and waiting for the voice of Comfort and Aſſurance, I ſhall in the next place endeavour to ſtate ſuch a Faith which Chriſt in the Text calls, a little Faith; *Why are ye fearful*, &c.

Doct. 4. *True Faith may be conſiſtent with many fears and weakneſſes, and yet may engage the heart of Chriſt to ſuccour.*

By what hath been opened, we may give forth

this description of Faith; 'Tis a coming to Christ in a perishing condition for Salvation; which Divines usually stile Faith of recumbency, relying and trowling upon Christ, which is not always accompanied with Assurance, this being but the height and excellency of Faith, not of the absolute being of it, that is, that without which Faith cannot be; So Assurance is not of the nature of Faith.

That which I am to clear, is, *That this Faith may be consistent and mixt with many Fears, and that yet it may engage the heart of Christ to succour.*

1. From example, *Mar.* 9. 22, 24. *Lord, I believe, help thou my Unbelief*, Faith so weak, that he knew not whether he might venture to call it Faith or not; I believe, but straight takes himself off, as if he were afraid to stile it Faith, Lord help mine Unbelief; or if I do not believe, Lord help me to believe, In such a suspense the words imply him to be, and yet 'twas a Faith that sped in its errand; So *Matth.* 8. 2. In the case of the Leper, *Lord, if thou wilt, thou canst make me clean*; I believe thou hast power enough, but whether thou wilt receive and help such a miserable creature, that's a hard question: He only viewed the Power of Christ, but much doubted what his heart might be toward him. In the commended Faith of the Centurion, *ver.* 6. he only spreads the case before him, comes to him, and 'twas enough, *ver.* 13. *As thou hast believed, so be it unto thee*; *and he was healed the same hour*; So *Matth.* 9. 20 &c. in the case of the diseased woman; first she came behind him from her self-unworthiness, and so doubting and fearing to come

come before his face, *she said within her self*, she had many parlies and reasonings within her self, whether she should go to him or not, but at last resolved on it, and to do it by stealth; See the same laid down by *Mark* 5. 33. 'tis there expressed, she came fearing and trembling, no question, as doubting of her acceptance, fell down before him in acknowledgment how unworthy a Creature she was for his notice, *and told him all the truth*, what a despicable Creature she was, how she had spent *all she had*, and now must be helped by him, or perish: and so misery had made her bold, and she ventured to come to him, hearing what a merciful Saviour he was; The very posture of a poor humb'ed soul in its need, a poor open-hearted sinner coming to him. And then observe, how ready the Lords answer was, not accusing her and reasoning the matter with her, to tax her of her unworthiness, but bespeaks her kindly, *Daughter, be of good comfort, thy Faith hath made thee whole, go in peace and be whole*; the very errand a poor Soul comes to Christ for: And 'tis very remarkable what Christ answered to the two blind men coming to him, *Matth.* 9. 28. *Believe ye that I able to do this?* only if he was *able*, not whether he was *willing*; If it be objected, all these were for temporal blessings, I answer, That under these spiritual mercies and Salvation are couched; or, if not, there's the same reason of both. Yea, further to clear this, if you will look into the Histories of those eminent Believers and Saints, *Hebr.* 11. do but mark what weaknesses you may find in their Faith. *Sarah* her self, if you look to *Gen.* 18. she laughed within her self, and said, *Shall it be so?* A high que-

tioning of the Word of the Lord; and that upon which she rested was the Power of God only, which the Angels gave forth in that confirming word, *Is there any thing too hard for the Lord?* and so of *Abraham* himself, that God was *able* to preserve: Concerning his Heart and Willingness, of that no mention.

We shall enquire into the Reasons of this; Why Faith is mixed with such fears?

1. Because flesh and blood is against *Believing*, the the wisdom of the flesh is highly against it; for a Soul to go out of it self to another for Righteousness: the wisdom of flesh and blood is full of these λογισμοὶ 2 *Cor.* 10. 5. imaginations, reasonings, and disputings against it: 'tis against the pride of flesh and blood to be beholden to another for righteousness, against all those issues of Pride, self-love, self-sufficiency, and self-confidence: Now flesh and blood being thus set against believing in the Lord Jesus, 'tis disputing and reasoning against it, as *Joh.* 1. 12, 13. *which were born, not of blood, nor of the flesh nor of the Will of man, but of God:* So when *Peter*, Matth. 16. had confessed his Faith, saith Christ, *Flesh and Blood hath not revealed this unto thee, but my Father which is in Heaven.*

2. Man is naturally under a Power of *Unbelief*, *Rom.* 11. 31. *concluded under Unbelief*: not only a heart unapt to believe, but under a Power of the contrary, *Hebr.* 3. ult. *they could not enter in because of their Unbelief*, a τὸ ἀδύνατον, an impossibility from Unbelief; while remaining so: Now this Power is not wholly vanquished, and subdued, but will still

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be mixing and rising up, and opposing more or less in all believers, *&c.*

3. A Soul finds nothing in himself to encourage him to believe, as in the case of *Peter* at his conversion, *Luk.* 5. 8. *Depart from me Lord, for I am a sinful man*: so when the voice of the Lord is heard in the soul, it fears before him, and begins to see to purpose that he is a sinful creature; it is ready to depart from the Lord, and to bid the Lord depart from him: that which indeed should have been *Peters* ground of going to Christ, or to have besought him to come to him, his being a sinful man, he useth as a reason to bid the Lord depart from him: Lord, canst thou endure to look upon such a sinful worm such a filthy wretch as my self: Oh 'twill offend thy pure eyes but to glance upon me: So the Centurion, *Master, I am not worthy thou shouldst come under my roof:* Sense of unworthiness causeth a Soul to put up hard pleas against it self, and so the heart being taken up and overwhelmed, and abased in the sense of self-vileness and unworthiness, forgets and dares not so heartily plead Christs free grace and tenderness to receive it.

4. The Accusations of Conscience being awakened, as before, mustering up sin upon sin, joyned with the Aggravations of Satan, like a cunning Disputer who musters up all his Forces, to make sin as horrible, as ever he argued it pleasant and commodious: yea, his chief Darts lie at the Faith of a Believer, to be reasoning against the grounds of Believing, questioning their Election, severing the Promises out of their sight, mudding and darkening their sight of

Christ

Chriſt, accuſing them for unſound, and Hypocrites; tempting them from means, which make for ſtrengthening of Faith: *Peter*, (ſaith Chriſt) *Satan hath deſired to winnow you, but I have prayed that thy Faith fail not*; implying, Satan's deſign lay moſtagainſt his Faith: through the malice and ſubtlety of ſatan, Faith is put too hard to it, till the Lord rebuke him.

5. Faith is wrought forth gradually in the Soul by degrees: at firſt ſown as a grain of Muſtard-ſeed, a ſmall ſeed: Corruptions and Reaſonings, like over-ſpreading Tares ready to choak it: therefore being ſown, as I may ſo ſpeak, in weakneſs, at firſt, 'tis thus put to it for comfort; therefore, *Paul* tells the *Theſſalonians*, 1 *Theſ.* 3. 10, 13. That there was ſomething lacking in their Faith, and the eſtabliſhment of their Faith is much prayed for by him.

6. The Lord ſuffers it to be ſo, that his power in the ſupporting of a weak Soul, may the more appear: Faith is called, the *operation of the Son of God*, 1 Theſſ. 2. and, *that your Faith might ſtand in the power of God*: When a Soul is full of fears and miſgivings, and ready to ſink under them, then the hand of the Lord is more viſible in ſuſtaining, then we ſee by his power alone we ſtand: Had we a ſtrong ſetled faith preſently, we ſhould rather be lifted up in our ſelves, or reſt upon Grace received, and ſo not glorifie the Lord Jeſus and live upon him for ſtrength as he requires: Therefore the Lord ſuffers theſe fightings and reaſonings within, that we might have continual recourſe to him for ſupport, and that we might ſee, that the beginnings of life, and growth of

of Faith, it is all in and from Jeſus Chriſt, as the Author and Finiſher of it.

For theſe Reaſons, *viz.* the wiſdom and pride of fleſh and blood, the natural power of Unbelief not being wholly ſubdued, ſenſe of unworthineſs, the depth of guilt, accuſations of Conſcience, and the diſputings of Satan, Faith ſown in weakneſs at firſt, and all this ſuffered to ends of glory to the Lord Jeſus Chriſt, that his power and grace may be the more magnified; therefore true Faith is mixt with many reaſonings, doubtings, miſgivings, diſputings, fears, which do annoy it.

I will firſt endeavour to apply this, before I prove further, that ſuch a Faith may engage Chriſt to ſuccour.

1. If true Faith be thus mixt with fears and reaſonings, it meets firſt, with the eaſie Faith, that the moſt of people pleaſe themſelves in; as, I thank God, I always believed, God forbid but I ſhould believe in Jeſus Chriſt, 'Tis eaſie very eaſie, indeed, to preſume away a precious Soul: 'tis eaſie to flatter a mans ſelf with an opinion of believing, and indeed 'tis nothing elſe but a cuſtomary opinion of Chriſt: but to believe in Chriſt Jeſus, and ſavingly and effectually to apply his blood by his Spirit enabling, this is hard, ah hard indeed, to a poor convinced Soul, that hath deep thoughts of heart about the pardon of ſins; Lord help my unbelief, and Lord, if thou wilt, and the like: This eaſy believing, is the dead ſleep of ſin upon the Conſcience, and a general opinion in the brain that Chriſt died for ſinners, even for all ſinners to whom he is preached, heightned by the ſtrong deluſion of the Devil, whoſe work it is to perſwade

ſwade Souls, that have nothing but a dead, general Faith, that they believe well, and on the contrary to diſpute againſt the Faith of true Believers, that they do not truly believe. And this among others, may be a diſcovery of true Faith, Unbelief is ſtill mixing and Satan diſputing againſt it, as in the Reaſons ſhewed.

If ſo much lye againſt believing pardon of ſin in the Lord Jeſus, how can it chuſe but be ſo, but it muſt be a hard thing to a poor Soul to faſten upon Chriſt, in a Promiſe for Remiſſion of ſins, when ſo much oppoſition to it: Therefore this is an infallible note, true Believers deeply feel, and are humbled for Unbelief: Oh, 'tis the deep evil of their hearts, and that they moſt tremble at, but take a carnal, formal, dead-hearted Proteſtant, and no ſuch matter with him: He could believe a thouſand years together, and if he have any ſcruples, they be as nothing, a little prayer or the like, will quickly heal it.

And herein alſo is another great ſnare; Natural Conſcience, that is, a Conſcience not ſavingly enlightened and ſanctified, may give ſome checks before, in, or after the commiſſion of a ſin; and then unregenerate perſons do moſt uſually gather, that they have truth of grace, becauſe they have ſome little conflicts within, which they faſten upon, from *Rom 7. the thing that I would not that do I*: but that former (*I*) is meant of the regenerate nature, diſtinct to, and warring againſt the fleſhly part, and not a little conflicting of the natural conſcience from common enlightenings of the Word: So alſo, as to doubting and ſome ſmall miſ-givings, theſe argue not a truth

truth of Faith, unleſs they are only allayed by the going out of the Soul to JeſusChriſt, and the Evidence of the Work of Faith, with Power wrought forth in us: If thy doubtings be ſuch, that do not ſettle again, till thou haſt made a true entire cloſe with Jeſus Chriſt in ſelf-renouncing, then they are of the Spirit, ſubduing ſin and unbelief in thee: Therefore look narrowly to unbelief, as true Faith intereſts the Soul in Chriſt, and all his grace and promiſes, ſo unbelief excludes, while ſubdued, from all of Chriſt: It ſins againſt *totum Dei*, every Attribute of God; So then they could not enter in becauſe of unbelief; an utter impoſſibility upon it. And this may reign through deluded miſ-perſwaſion of true Faith, though the converſation in the eye of men, civil and regular. I deſire to acknowledg, to the praiſe of the rich grace of God, that the opening the power of unbelief, by a holy preacher of the Goſpel, was the firſt time of the Lords, ſpeaking to me in powerful convincement that I was in the ſtate of unbelief, though before full of confidence of the ſafety of my condition. Oh therefore, Soul, whoever thou art, be jealous of thy own heart in this particular, unbelief is a cloſe, ſpiritual, undiſcerned evil, till the Lord come in, and ſhew thee what the ſtrength of it is, by calling in a grain of Faith to grapple with it, which without the continual ſupply of his Spirit, will be overwhelmed by it.

Therefore, let me preſs the with a ſerious trial of thy ſelf this way, that this is a dangerous ſnare, eaſineſs to believe pardon of ſin, and peace with God: So that unleſs thou canſt make out a work of Faith, with power, by the Word and Spirit, queſtion

all

all, and ſo in the ſight of thy meer naked condition, make out for Chriſt, as hath been before directed as if thou were before a ſtranger unto him.

2. If true Faith may conſiſt with ſo many fears and reaſonings; why then a word yet more to the convinced poor Soul in its periſhing condition, in it ſelf, that hath got a view of Chriſt, and is preſſing after him, but fears, ah ſad fears, and miſgivings ariſe. Why conſider this well, If it were not ſo, though mighteſt juſtly queſtion all indeed, whether any thing ſaving in thee: Tell me Soul, wouldſt thou be again in the ſuppoſed ſafety thou waſt once in, when no ſuch conflicts in thee: No, thou wilt ſay, not for a thouſand worlds, for then I was a dead worm in ſin and unbelief: But thou wilt ſay, Yet I fear, I find it hard to believe, and faſten upon and apply one promiſe. So thou ſeeſt do all God's Children; ask of any the holieſt and graciouſeſt, they will tell thee many a ſerious experience of this, what travels the poor Soul hath had through doubtings, fears, ſinkings, cloudings, and yet all calmed, ſweetly calmed again, as hath been ſhewed, and am yet further to declare. The ſtays and the props of a poor Soul in this caſe have been opened.

But a word more, Is it no further with thee than this, *Lord help my Unbelief*; know, 'tis impoſſible to cry after Chriſt with complaints of Unbelief, without ſome truth of Faith: Canſt thou reach but unto the power of Chriſt, to give him the glory of being able to ſuccour thee, but doubteſt of his willingneſs what his heart may be unto thee; Ah, thou ſadly doubteſt: Is it with thee, Lord, if thou wilt? ſtill an *If*, know Faith in the power of Chriſt, as in the exam-

examples shewed, may be saving: Remember also Christ's melting answer, *I will, be thou clean*; *Be it unto thee as thou wilt*, *Go in peace*: And this to such Souls, who came believing in his power to save though trembling what his heart might be towards them: I am now further to shew, that such a weak pursuing Faith may engage Jesus Christ to succour, which hath received some demonstration already; but 'tis further cleared from these Reasons.

1. Faith, though never so weak, be it Faith (that is, such that resolves the Soul to venture all with Christ, and pursue after him) is a beam from Christ himself, shed by his own Spirit: 'Tis the Spirit so enabling the Soul to choose and follow Christ; therefore Christ will own such a Faith, and 'twill engage his whole heart to more.

3. 'Tis that grace, by divine appointment, which engageth all the priviledges and blessings of Christ to a Soul: Not from any worthiness in it, but by God's own Ordination; so that a Soul is not so much to reason thus: Can such a poor weak Faith engage Christ? But he is to look up to God's Ordination and promise that it shall. In a word, not to be poring upon the weakness of Faith, but to be eying and considering the free Promise, and so not to make an estimate of thy Faith, by present sensible enjoyment, and feelings of comfort; but by the going out to Christ in the indifinite free invitement and promise to all humble comers for life and salvation; and then say, and reason within thy self; The Soul, that according to Christ's own invitement, command, and promise, renounceth all other, and comes and follows him for life, shall have and find life in him: But

so

ſo doth this poor trembling Soul of mine (if I know any thing of my own heart) renounce all other, and flies to a powerful, free-hearted Jeſus, mighty to ſave: Therefore I ſhall find him, yea, I have him; And this a true Scriptural ſpiritual reaſoning grounded upon Chriſt's own words, *Iſa.*55. 1. *Joh.* 5, 40, *Joh.*6.37 *Rev.*2 2.17.1 *Tim.*1.15.

But now, if thou yet feareſt, and art jealous, whether thy ſelf-renouncing and coming to and cloſing with Chriſt be full and entire: The next, and every time thou goeſt to him, and pleadeſt with him, (and do it often) proteſt againſt all other helps; and now there is no witneſs, but God and thy own Conſcience, that thou doſt periſh in all opinion of thy ſelf, or any other; all the ſtrength and righteouſneſs that thy ſelf and all the World to help the hath, being but as dead water to thee, and that thou doſt proteſt againſt them, and ſo make an entire cloſe with the Lord Jeſus alone, that he may be thine, and thou maiſt be his, in Goſpel terms, and that thou art willing to take up his yoke and follow him.

Know alſo, that ſuch jealouſies of thy ſelf, are a good Argument of ſomething *ſound* within thee.

3. Further, If thorough thine unacquaintance with the Scriptures thou runſt upon a miſtak, and conceiveſt, that true Faith conſiſts in a full perſwaſion and aſſurance of ſalvation; Thou maiſt underſtand that it is not ſo; for aſſurance is the height and excellency of Faith, ſuch a degree that many gracious Souls are long ere they attain to it; yea, have only ſome ſhort glimpſes of in this life; And though ſome

some arive to a greater measure of joy and assurance in the Holy Ghost, yet enjoyed by few in a constant tenour, while a bitter Root of Unbeliet remains in us.

I do not here intend to give forth the consequent Evidences and fruits of Faith; only a word or two, as to the management of a weak Faith, while thou art thus in thy doubtings, or if Faith lie as it were dead, and doth not act lively upon Christ; Though in such a case thou art to be stirring up every Grace, yet do not stand poring upon such a heavy frame of heart, nor do thou think to lift up the hand of Faith by thy own Power, but go and lie before Christ, go forth from thy own heart to him, to re-quicken the habit of Faith, that thou maist draw new life from him, and this follow him for.

And then, though Faith be even as a withethered hand (as sometimes it is) Christ will speak to thy Soul, as to the man with a withered hand in the Gospel, *Matth.* 12. 10. *Stretch forth thy hand*, and thou shalt do so, and embrace Christ in thy arms, and thine affections run forth lively upon him.

It may be objected, Is it safe then to let doubtings and fear lies, and be careless of them, seeing thus mixing, they do evidence truth of Faith? No, but labour to get them suppresst and subdued by the Power and Spirit of Christ; though it be not absolutely thy duty to have Assurance, yet 'tis thy duty to labour and give all diligence to gain it, 2*Pet.* 1. 10.

But especially beware of such things, which do

deaden and ſtagger Faith, and ſome of thoſe I will point out to thee, as to the caſe of a young Convert.

1. After conviction, inlightning, and in ſome meaſure, a ſelf-emptying and renouncing, as hath been ſhewed, and ſo a ſight of Free-grace and Chriſt to juſtifie from ſin, and a reſting the Soul upon it, and alſo ſome delightful favour of it; then the main Temptation is to become negligent in duty: As to neglect humble, awful, diligent waiting upon God in Prayer, and other Ordinances: This reaſoning being upon a younger Convert, becauſe our Duty and Obedience doth not juſtifie us before God; therefore for no other purpoſe; But this is a dangerous ſnare, and too many poor Souls endangered with it; Neglect of Duty begets a vain and a wanton Spirit, and cauſeth the Lord to with draw from us, and will ſtagger Faith, and cauſe thee to queſtion any work upon thy Spirit.

2. Sleightneſs of Humiliation for former ſins in our unregenerate State begets a dead and ſleight ſpirit.

Though ſins are not to be remembred after effectual Calling, as now able to condemn us, and God declares in his Covenant of Grace to forget them alſo, to remember them no more againſt us, yet they are not to be forgotten to other Conſiderations, *viz.* that we may be the more humbled and abaſed before the Lord, that we may loath our ſelves in our former deteſtable ways, and the ſenſe

ſenſe of the pardon of them may the more melt our hearts, *Ezek.* 36. 31. *Zech* 12. 10. Therefore after Grace received, 'tis good to be frequent in the renewing of ſerious and thorough, and as particular as may be, Humiliation for ſins of Unregeneracy, though pardoned to us and changed from them.

3. Too familiar Converſe with Carnal company, haply ſuch, which before our calling, we did moſt frequently converſe with, this will deaden our ſpirits, and beget diſcomfort; when a Convert will not owne and acknowledge to the praiſe of the rich and free Grace of God, the Change and Work the Lord hath wrought upon him; And ſo the want of that ſerious compoſed, reſerved, wary carriage and demeanour anſwerable to a change upon the inward man, which will alſo quickly beget deadneſs, ſtaggering, diſcomfort.

4. Either a neglectful, or a curious, critical hearing the Gospel preached, as to judge of the Gifts and Parts of Preachers, which will at laſt grow to a matter of Fancy, rather than to a Trembling at the Word, that it may purifie and aſſure the Heart.

This joyned with a neglect of reading the Scriptures; or reading them out of a curious enquiry to be able to ſpeak diſcerningly before others, to have praiſe of men: This will alſo quickly cauſe a ſtaggering.

5. As conſequential of this latter, a ſelf-conceit of knowledge and parts, growing to an over-weaned

ed conceit of our ſelves: This ſelf conceit is the main Bait of Satan in young Converts, and the cauſe of many after-trials, till a through diſcovery of it, and ſo a mortifying of it, uſually by afflictions, temptations or deſertions, or all: No evil more natural than to be lifted up in our ſelves, to have an itch to appear to be ſome body, and to excel others, and to ſeek for gifts and graces, not ſo much to honour God with, as to pleaſe others, and to gain a repute with men: This to be lookt to with a godly jealouſie, as that which will cauſe a ſtaggering upon thy ſpirit at laſt.

6. The want of diligent ſearching our own hearts, from whence the former and other evils get ſtrength, and lie cloſe, ſpecially as to Pride and Hypocriſie, and ſo not attending to that main grace, which is the Soul of all, ſincerity and ſimplicity of heart, to aim at God, and not at our ſelves: A ſleight practice of ſearching the more cloſe and ſpiritual corruptions, begets an unſafe temper; and when they appear, and the Lord gives a deeper diſcovery of them, will ſtagger thy Faith, and bring all afreſh into queſtion, whether any ſoundneſs at all in thee.

7. Not attending to growth in mortification, ſincerity, zeal, and holineſs; but to content our ſelves we are (we truſt) converted, therefore ſafe enough, much carnal joy mixing with that of the Spirit: This growth upon a young Convert is apt for a time to be neglected, whereby Faith is overgrown 'ere they are aware, and begins to be at a loſs, till the Lord have a way to awaken them to it.

8.

8. Inordinate enjoyment of any Creature-mercy be it what it will, either by too affectionate purſuit, or delight in it, ſtaying upon and feeding upon the Creature, and not carried up to God's goodneſs by it, and ſo not uſing it with a looſe heart: This is apt to bring many ſnares upon our ſpirits and ways; and at laſt to cauſe us to loſe the favour of God.

9. Want of a holy Fellowſhip with ſuch who are godly, either by frequent conference, and communicating their experiences of God, ſpecially in Church fellowſhip, which will abundantly quicken and ſtrengthen Faith, and every gift and grace of Believers, and maketh much for the retaining and encreaſe of comfort,

10. In a word, a ſlight frame of Spirit, the heart not being daily awed with a holy fear of God, whereby lightneſs and vanity, and diſcompoſure ariſeth; As alſo negligence in a mans Calling, or in ſome duty to ſome Relations,

Theſe are the ſpecial things which are apt to ſtagger and deaden Faith to cauſe the Lord to withhold or withdraw comfort, that we are brought to queſtion all again, Whether any true ſaving-work upon us, to cauſe the Lord to let out ſore temptations upon us: or to lay his hand upon us, very uſually in ſickneſs, or croſſes in our Eſtates or Friends: And indeed, by theſe, a ſounder and deeper Humiliation is wrought forth, even a ſecond Converſion, when a narrrower ſearch is ſet up in our hearts; and

ſincerity, watchfulneſs, and other Graces come more in view.

Now, as thoſe evils, negligences, and defects, do thus ſtartle, weaken Faith, and hinder Comfort; ſo a diligent care, oppoſite to all thoſe, as thou muſt particularly review them, are means bleſſed of God to ſtrengthen Faith and Comfort, which I ſhall only mention, *viz.* Diligence in Prayer, and every other Duty renewing of Humiliation, avoiding much converſe with carnal men, careful attending upon the Word preached, not with curioſity, but Humility: Not to be puff'd up with ſelf-conceit of parts, ſearch for Hypocriſie, attending to growth, enjoying the Creatures with a looſe and mortified heart, the fellowſhip of the Saints, a ſerious frame of Spirit, joyned with Wiſdom and Care, as to all relations towards God or Man; Theſe are the ways wherein God uſually ſheddeth Comfort upon his people.

It may further be enquired, Whether Faith will ever caſt out all Fear? I anſwer.

It may in meaſure keep under Servile, baſe, diſheartning fear; But there is a fear which is *vigil animæ*, the watchman of the Soul, a ſervant to Faith, which makes the heart not over-deſpondent, and bears off ſecurity, and keeps all awake as the Centinel of the heart, *Heb.* 4. 1. *Let us therefor fear*, &c. And when the bleſſed intervals of joy and aſſurance come, then let this fear be ſtirring and 'twill preſerve thee from wantoning with thy joy, that it mix not, nor break out into carnal joy; And indeed, when ſuch a holy Fear doth riſe and mingle it ſelf with our joy, then it is moſt ſpiritual

and

and doth best distinguish a fleshly joy from a spiritual

And now having thus far stated the case of a poor, willing, hardly believing Soul, as coming in a perishing condition to Christ, with such considerations, which may be for a stay unto it, till Christ speak, as in the Text, *Why art thou fearful?* We will now set the temptuous Soul in this perishing condition, in weakness of Faith, before Jesus Christ, and so briefly consider what this rebuking voice of Christ is able to do; Only I will first question with this fearful Soul, in Christ's Words, *Soul, why art thou fearful?* thou wilt answer readily, *from my sins and unbelief.*

1. Hath Jesus Christ power enough to subdue them? *Isa.* 43. 13. *I will work, and who shall let it, or turn it back?* When he will work in any business his Father hath committed to him, whereof this is one of the chief, even to revive and comfort weak Souls that come unto him, *Isai.* 40 10 11 *Behold, the Lord God will come with a strong hand, and his arm shall rule for him, behold his Reward is with him, and his work before him;* What work is this he owns with so much Power, and puts such a *Behold* upon? See in the next verse *He shall feed his Flock like a Shepherd, He shall gather the Lambs with his arm and carry them in his bosom, and shall gently lead them that are with young:* Now, mark, Soul, Here's his Power to work, and none, none shall turn it back; and the work thou hast for him to do, is his own Work and business, therefore with encouragement spread it before him, commit it to him, and neither sins nor Unbelief shall stand before him.

2. Is't his Will and purpoſe to receive ſuch a weakling? This hath been opened in part before; But conſider, Soul, 'twas his very purpoſe in coming down from Heaven, 1 *Joh.* 3. 8. and having wrought forth his purpoſe in order to it here below, Now he is paſſed into the Heavens to make it good to poor Souls; to whom? to ſuch who come on ſet purpoſe for it; Therefore when 'tis Chriſt's great purpoſe, that which his heart is full on, and alſo thou goeſt and ſeekeſt to him on purpoſe for it, what need'ſt thou ſtagger and be fearful?

Now that this is the work that is ſtill before Chriſt to do, and his purpoſe not changed, is left upon record in his laſt words to *John*, Rev. 22.17. *Let him which is athirſt Come*, which was ſpoken after his Aſcenſion into Glory.

But ſtill it may be thy mind runs upon this, This Power and Purpoſe of Chriſt I believe in the general to be true of the Lord Jeſus Chriſt, but whether am I one of thoſe to whom it is meant? Mark, *Whoſever will*, anſwers that, as I have reaſoned before: Shew me how thou canſt exclude thy ſelf from that general Invitement, or thou muſt grant it takes in thee alſo, that deſireſt to come to him: And if thou ſtill reaſoneſt, as to thy particular caſe, as receiving ſuch Aggravations which every ordinary ſinner doth not: I anſwer, There is no ſtating of Caſes, but *Whoſoever will*, and *whoſever is athirſt*. Know in a word, That 'tis written as with a beam of the Sun for Clearneſs that the Goſpel excludes no Soul from Salvation, becauſe he is ſuch or ſuch

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a ſinner, but for not coming, in the ſenſe of it, to Chriſt, that he might have life in him: If thou ſhouldſt catch at that, and ſay, Thou feareſt thou art not ſenſible enough; know that is a meaſure of ſenſibility of ſin, and ſuch as may upon a true account ſend to Chriſt: And therefore, Soul, ſay what thou wilt within thy ſelf, and reaſon from thy ſelf, and ſo maiſt put in theſe demurs; do but eye Jeſus Chriſt in his power, purpoſe, free and general invitement, and thou haſt no ground to be fearful: And therefore why art thou fearful? Thou haſt no reaſon, if thou eyeſt Chriſt, to be ſo: ſpecially if thou conſider what is next to be opened.

Obſ. 5. *That Jeſus Chriſt can with a word rebuke all the tempeſts and fears upon a poor ſoul coming and ſeeking to him*; In the handling of which I ſhall be very brief.

He maketh the ſtorm a calm, ſo that the waves thereof are ſtill, Pſal. 107. 27. True, in this caſe alſo In *Mar.* 4, the parallel place to the Text, He ſaid unto the Sea, *Peace, and be ſtill*, and 'twas enough; He that could command the winds and Seas by his word, can much more ſtill the troubles and fears of a poor ſoul coming to him: This hath alſo in part been confirmed by obſerving the anſwers that Chriſt gave to thoſe who in ſuch difficult caſes came to him: *Be thou clean, Go in peace*: and theſe were preſently effected by the word of his mouth: As in the Creation of the world God ſaid, *Let there be*, &c. *and it was ſo*; Now as to this

this work upon a poor Soul, there's the ſame mighty power promiſed, and goes along with his word which he ſpeaks in and by the Gospel, *John* 6. 68. *Thou haſt the words* ſaith *Peter*, *of eternal life*; 'Tis often call'd, *The Word of Life*, *the Power of God*, *The arm of the Lord*, *The rod of his ſtrength*, even ſuch a power as is deſcribed, *Pſal.* 29. The voice of the Lord upon the waters, The voice of the Lord is powerful and full of Majeſty, it breaks the Cedars of *Lebanon*, and ſhakes the wilderneſs, &c. ſo is it able to ſubdue all the high things, all the Reaſonings, ὀχυρώματα and ὑψώματα, the ſtrong holds and heights of our Spirits, It can make the wilderneſs and the ſolitary place, the place of ſinging and of joy: even what the Pſalmiſt concludes in that Pſalm mentioned, at *verſe* 11. *The Lord will give ſtrength unto his people*, *The Lord will bleſs his people with peace*; And this is ſpoken as a concluſion to all thoſe mighty things that are ſpoken of the voice of the Lord.

Much might be ſaid for the further explication of this: but being a truth ſo clear and granted, I ſhall only briefly aply it.

Uſe. I might return here to the dead profeſſour, wholy dead, and inform him of his miſery by this Truth: That ſo much vertue and might in the holy Word of God, and he never felt this, ſhaking or quickening him: And thence that he might come under this conviction, that no work of God with power upon his heart to this day: and ſo to counſel and encourage the poor, dead, blind, deaf ſinners with dilligence to attend upon Chriſt's voice. Saith

Chriſt

Christ, Isa. 43. 8. *Bring them to me*; Hast thou a heart like a wild wilderness? come to him, and it shall blossome as the rose; Hast thou a heart of earth? I will smite it, *Isa.* 11. Nor sins, nor lusts, nor barrenness, nor earthlinesse, nor deafness, nor blindness shall stand before him; Come then, oh come with such an expectation, and thou shalt know the mighty power of his word.

But to the fearing Soul: I need not I hope further encourage thee to come to Christ's Ordinances: Only a word, Hast thou waited on them, but not a comfortable answer yet? Consider well Hast thou come to hear Christ speak? *I will hear what God the Lord will speak*, Hast thou not too much hang'd on the Preacher, upon his lips? This may be a snare: Eye the promise. *Isa.* 57 19. *I create the fruit of the lips Peace, Peace, saith the Lord, and I will heal them* So *Isa.* 55. 10, 11. speaking of the word, *It shall accomplish that which I please*: know, If all the host of glorified Saints, and Angels should join with all the holy Preachers of the Earth, and should encompass thy soul, to speak life or peace unto it, and beseech thee to be comforted, unless Christ speak by them 'twould be all fruitless: Therefore get thy heart into a clear expectation for Christ to speak to thy heart by the Preacher, that is, to distill the dews and consolations of his spirit by it, or all to no purpose. So the Spouse, *Cant.* 2. 8. *The voice of my Beloved.* v. 10. *My Beloved spake and said unto me, Rise up my Love, and fair One, and come away*: So *Cant.* 4. 16. *Awake O North wind, and come thou South, and blow upon my Garden, that the Spices thereof may flow out* which is the Spirit of Christ blowing upon the Ordinances

nances, cauſing the vertues thereof to flow out: Therefore if thou ſtill continueſt a diſquieted, fearing, periſhing ſoul, and panteſt after comfort and aſſurance: Pray thy heart may be raiſed up to abſtract from any power in the voice of man, but wait that the Spirit of Chriſt may breathe in the voice, and then thou art in a readier poſture for the Lord to rebuke the Tempeſt of fears upon thee. A poor Soul may take further encouragemeet beſide the promiſes, from the bleſſed experiences of many and many a comfortleſs creature, who after many tempeſts, periſhing fears, ſinkings of Spirit, have at laſt by waiting publickly and privately for Chriſt's voice, found the rebuking power of it, and their diſtempers ſweetly allayed; and even a ſudden heavenly calm upon them, *There was a great calm*, ſaith the Text, γαλήνη ἀ γελάω to ſmile; ſuch a calmneſs, ſtilneſs, ſuch a wonderful ſerenity that is after a ſtorm, when the heavens and the earth ſeem, as it were to ſmile; So Chriſt ſmiles upon a ſoul, having withheld his face and beauty, and cauſeth a bleſſed ſerenity, clearneſs, quietneſs, to be upon it; ſometimes by a ſuddain breaking in, ſometime by a ſecret gradual illapſing into a ſoul, that it becomes comforted it knows not how, ere it was aware: Oh bleſſed, for ever bleſſed, the ſouls that wait and find this. And find it ſoul thou ſhalt, if thou art in this poſture deſcribed; Let the Storm be what it will, the clouds never ſo dark one ray and beam from Chriſt ſhall raiſe even a heaven in thy ſpirit, &c.

Thus far have I brought a Soul bottomed upon free and faithful promiſes, to the immediate expectation

pectation of Christ to rebuke the tempests and fears upon it, to succour its perishing Condition: The Lord grant it may settle thee upon the Power, Promise, Purpose, Delight of the Lord Jesus to do it: I will a little speak of the Wonders thou maist expect.

Obs. 6. *The calmed Soul is filled with the Wonders of Christs Power and Love; They marvelled, saying, What manner of man is this, that the Winds and the Sea obey him?*

His Name *Isai.* 9. is called *Wonderful*, described to be *Wonderful in Counsel, Excellent in Working*, Isa. 28. *last.* We may view those Meditations of the Saints, when thus in the Admiration of his Wonderful Goodness and Sweetness, *Psalm* 90. 5. *Many, O Lord my God, are thy Wonderful Works which thou hast done, and thy Thoughts which are to us-ward, they cannot be reckoned up in order unto thee, If I would declare and speak of them, they are more than can be numbred*; So *Psalm* 34. 2, &c. *My Soul shall make her boast in the Lord*, &c. *Oh magnifie the Lord with me, and let us exalt his Name together: I sought the Lord, and he heard me, and delivered me out of all my Fears; This poor man cryed unto him, and he saved him out of all his Troubles: Oh taste and see that the Lord is good: Blessed is the man that trusteth in him.* Psal. 36. 7. *How excellent is thy loving Kindness, O God?* &c. *Psalm* 116. 7. *Return unto thy Rest, O my Soul*, &c. And what shall I render unto thee? So *Mich.* 7. 18, 19. The Church

Church is brought in ſo admiring Chriſt *Who is God like unto thee* (why?) *that pardoneſt iniquity, and paſſeſt by tranſgreſſions?*. &c. *He will turn again* (though he hide his face) *he will have compaſſion upon us*; yea it will break forth, Come, and hear all ye that fear God, and I will declare what he hath done for my Soul; yea, then Soul, thou ſhalt know, what is the *exceeding greatneſs of his power towards them that believe, according to the working of his mighty power*, Epheſ. 1. 19. Theſe wonders of Chriſt's power and love will be thus enlarged in thy ſoul: Oh the wonders of his power! Who is like unto thee Indeed, Lord, who waſt able at firſt to lay hold of me, and take me as a brand out of the fire? Oh, Am I not ſaved as a brand out of the fire? *Zech.* 3. 2. Thou who waſt able to ſay unto me *Live*, when I was in my blood; dead as a ſtone in my ſins: Thou who waſt able to ſubdue all ſtrong rebellion and obſtinacy of my heart: to turn the violent ſtream of it from earth to heaven; yea, thou waſt able to deal with all mine iniquities and corruption, the leaſt of which had been too ſtrong for me: yea thou waſt able to rebuke all the tempeſtuous aſſaults of Satan, ſuch tempeſts, ſuch a periſhing condition, ſuch fears upon a poor ſoul, to command the waves to be ſtill and they were ſo; Oh who is like unto thee my Almighty glorious Lord? oh the *wonders* of thy free Love, who hadſt love and bowels enough to regard ſuch a rebellious wretch, when thus in his blood, ſerving his luſts, and loving pleaſures more than God; When I was daringly and delightfully ſinning againſt thee; Oh infinite love! to pity and ſupport, and ſuccour ſuch a poor, tempeſtuous wretch as

I was, after thou hadst awakened me, when sitter my self being Judge, to have been cast away from thy presence forever; O the Ocean of grace! Oh the wonders of thy love! Oh the unfathomed heights and depths of it! Eternity will but serve to admire and adore thee in it: So sings the Spouse in the Song, *Chap.* 3 6. filled with the loves of Christ, *Who is this that cometh out of the Wilderness like pillars of smoak perfumed with Myrrh and Frankincense, with all Powders of the Merchant*, &c. A little to enlarge this, I will shew what considerations they are that make any work appear *wonderful*, and they will be found in this of the Lord Christs to his People.

1. A repugnancy in nature to the effect wrought forth, this causeth wonder, So is it in the whole work of Christ for us and in us; That which was for us, being but as one continued, rich, glorious mystery *Col.* 1.26. All of nature against it; As to his work *in* his people; what reluctancy, obstinacy, striving with the holy Spirit, before a proud, hard, rebellious, self exalting heart will yield to bow before the Lord Jesus? Not only listlessness, heartlessness impotency, but a strong enmity and resolute opposition against the work of grace; yea, as to our case in hand, the quieting of the tempest upon a soul, what resistancy to comfort by the carnal part? what putting up of fresh reasonings and doubtings, and will not believe Jesus Christ upon his word, till the spirit of power perswade, command, enables to do so?

2. Such things do beget wonder, which are unexpected, or unhoped for; so is the first appearing and work

work of Chriſt to and in us; When a Soul ſecurely ſits with folded arms in the ſhadow of death, in the groſs darkneſs that is naturally upon it, the ſtrength of the heart after vanity, when little expectation of ſuch a voice of Chriſt, as hath been ſhewed in the firſt, *Ariſe*, *Awake*, *Come away*, &c. *Matthew* ſitting at the Receipt of Cuſtom little expected that the Lord Chriſt (whom he never lookt after) ſhould come and ſpeak to him in ſuch a commanding voice and he ſhould preſently leave all, ſo wealthy an income, and follow a perſecuted Chriſt: He would have been like enough to have ſpit in the face of him, who ſhould have propheſied ſuch a thing to him, as every ſinful Wretch is, till the Lord's Voice be heard within him: And ſo in the matter of comfort, when poor, and languiſhing, and complaining, a Tempeſt is up; then, even, before we are aware, above what we durſt to expect, comes a Chriſt, and ſpeaks and calms all.

3. Things formerly *unknown* to us, when they appear, beget wonder: ſo are the things that Chriſt works and reveals to us; we are utterly ignorant, and know not what preciouſneſs in Chriſt, till he open his Heart to us: What refreſhings? What Treaſures of all goodneſs and ſweetneſs are in Him.

4. Things that are ſeldom done, beget wonder: ſo, comparatively with the World of Souls that are paſſed by, 'tis but ſeldom and a rare work for Jeſus Chriſt to lay hold upon Souls; and here and there a Soul, he chooſeth forth: And ſaith a poor delivered ſoul, What was I more than another, that the Lord ſhould

should pass by abundance of poor Creatures, who haply never dishonoured God so much as I have done? Oh this Consideration makes Grace appear abundant and admirable! this is a heightning, enlarging Meditation, upon a poor calmed Soul indeed: In a word, the Lord Jesus so conveys himself to his own, that it shall be *marvelous* in their eyes, that they may attribute the first motion of light and life in the Soul from him, the perfecting and continuing of it; That his Children may be kept humble and lowly before him, and ascribe all to him, and depend upon him, that they may have nothing to rejoyce in, but only in the Name of the Lord Jesus.

Use. If a calmed Soul be thus full of the wonders of Christ's Power and Love: First, by this any Soul may know whether the calm that is upon his Spirit, be from Christ or not: If so, then his hand, His hand, his Power, and Love, is admired and extolled in it: Consider therefore, any Soul, by the way: What are the wondrous things upon thy Spirit? What are the things thou hast deep thoughts of heart about? Canst thou feelingly say, Oh, how wonderful have been the thoughts of Christ towards me? What Wonders hath he wrought for me, and in me? Who is a God pardoning Iniquity like unto thee? *Mic.* 7. 18. That's the temper and voice of a pardoned Soul; so he breaks out into the Admiration of him: A pardoned Soul cannot have such sleight thoughts about it, as the Pretenders to a dead Hope of it have: If it be not so with thee, let me once more counsel thee to go to Christ,

and tell him, what wonders thou heareſt he can do; And plead with him, that there's an Object before him to manifeſt one upon, even by raiſing up ſuch a worm, dead in ſin, as thou art, unto life: Tell him, he ſhall have the Glory of the Miracle; Oh, let him ſay unto thee, Live, and thou ſhalt live in his ſight.

2. If Jeſus Chriſt be able to work forth ſuch wonders upon and for poor Souls, *Videant quàm tutò ſe committunt Sancti*, ſaith *Bucer*: See then how ſafely we commit our ſelves to ſuch a Pilot, who can guide and anchor us through all ſtorms and difficulties, can ceaſe our Tempeſts within or without, to make way for ſweeter Sun-ſhines and Calms: And therefore ſhould not the Saints pierce through the thickeſt, darkeſt Tempeſts, and hang upon him, when all appears but in a periſhing way? yea, will not the Lord Jeſus pierce through them all to us, and make our hearts melt with chiding us for our little Faith? Say not, fainting Soul, within thy ſelf, that becauſe 'twill be a wonderful thing for thee to be raiſed up, comforted (whatſoever thy condition be) and therefore it will not be: No, no, ſay, Thou hangeſt upon a Chriſt whoſe Works are all Wonders, and therefore it ſhall be ſo.

And now what will this poor Soul do, that is thus throguh the abundant Grace of Chriſt filled in ſome meaſure with ſuch precious Wonders of Chriſt, when it is bleſſedly calmed by Chriſt's refreſhing voice, (for ſo I will now ſuppoſe that Soul either already, or ſhall be ſo, who hath been,

or

or is in this tempestuous perishing condition at Christ's feet) and is, or shall be thus calmed. Will it not to this purpose break forth, Oh welcome ten thousand times sweetest Christ, come, lodge for ever in my Soul (though a mean Habitation) for I cannot let thee go, Ah! will not that Soul study returns of Love and Honour to Jesus Christ? Will it not love him, and love him more abundantly?

Will it not lay it self at his feet to be disposed by him? Will it not smile upon, and embrace reproaches for him? Shall any thing be too dear and precious to part with for Christ? No, It shall not: Shall the pursuit of empty Creatures come in competition with him? Let me ask thee, Soul, in earnest, Wilt thou! Canst thou seek great things for thy self, and let Christ's Honour be sleighted? Go then, and daily treat with Christ to this purpose; Say unto him; Master, Master, What shall I do for thee? For whom shall I live and dye but for thee? Dear Lord, let me some way or other bring Honour to thy tender glorious Name among the living, before I come to thee, and adore thee for ever.

Now, Soul, to poor at thee out thy particular Duty, that livest in the sense of the Favour and Love of Christ, is more than I designed in this brief Treatise; only I will mind thee with a word or two, and so have done.

Art thou a Soul that hast been by the strong Arm of the Lord carried through some of these experiences, as have been set forth:

1. Conſider, that though Jeſus Chriſt hath made ſuch a Calm upon thy ſpirit, yet know, that there's more than enough in thy heart to diſtemper all again, though at preſent kept under: Therefore thou art to look up to the ſame mighty Hand, to keep all in peace, and in a comfortable frame, as well as at firſt to create it, and to give in new refreſhings, elſe that which is within thee already, will decay and wither: If Jeſus Chriſt withdraw his hand all is in a mutiny again: Oh, therefore walk humbly and jealouſly before him, and ſtill be committing all to him, and be drawing freſh ſupplies from him, or elſe the ſenſe of this bleſſed Calm will grow dead in thee.

2. Beware how carnal joy mixeth with thy ſpiritual, by fetching in too large additions from Creature-comforts, whence will follow lightneſs and vanity of ſpirit, and then comes a Cloud ere thou art aware.

3. Be vigilant (as I have before-hinted) and diligent in ſuch ways, wherein thou haſt ſpecial communion with God; by which thou ſhalt find greater wonders by the ſtrong Arm of the Lord, than thou haſt yet felt, *Song of Sol.* 7. 5. The danger of neglect is ſpoken before.

4. Do not ſit down in a ſlender ſtock of Grace, and the Knowledge of Chriſt: There are depths in Chriſt, and depths in thy own heart to be ſearcht, which haply do yet lie cloſe undiſcerned upon thy ſpirit.

5. Be in the frequent remembrance of how much is forgiven, and this will raiſe up thy love and zeal, and quicken it when it begins to ſlack; *Luk.* 7.

6. Be-

6. Beware of venturing on the leaſt ſin, do not ſay, 'Tis a little one, and thou maiſt venture, 'twill like an *Achan* diſturb all. The fear and hatred of the leaſt evil, maintains a ſolid, ſetled communion with God: Vain and carnal Company (as hath been ſhewed) dulls a mans ſpirit, as alſo a frothy carriage, and liberal jelling.

7. Much might be ſaid, but in a word Know, 'Tis the hardeſt work of a Believer to manage Comfort and Aſſurance: The heart, the carnal part of it, is apt to be lifted up in it: Indeed, a comforted ſoul at the firſt coming of it, is apt to conceive, that ſuch a temper can never be loſt: But this is a Vanity.

Laſtly, Get the aims of thy heart more raiſed after Purity and Likeneſs of God, than joy and comfort: To be like God, and ſee him as he is, 1 *Joh.*3. 2. is the higheſt aim of a gracious Soul. Which the Bleſſed, Holy God give thee and me to aſpire after, till we ſhall be fully with him, and To ſee him as he is to all Eternity, *Amen.*

Diſcoveries of a ſincere cloſe with Chriſt, and obedience to Him.

MAke a narrow ſearch after *Heart ſincerity*: 1. Many a poor Creature hath been filled with trouble and terrour of Soul, the guilt of ſin lying upon an awakened Conſcience, and after gets the Conſcience *calmed* either by a meer forſaking the ſin that troubled, and reforming, and taking up to new Duties; or by getting in ſome notions of Free-grace, and the righteouſneſs of Chriſt; and yet the heart doth not make a *ſincere* cloſe with Jeſus Chriſt, and ſo the wound is but skinned o're, and no ſolid *peace* in the Conſcience: Though this will be diſcovered more at large in the opening the *New-Creature*, in the Treatiſe annexed; yet as it refers to the preſerving of a *ſetled peace* in the Soul, I ſhall here lay down plain Evidences of *Goſpel ſincerity*, to ſatisfie that ſcruple of a poor doubting Soul, which hath come a poor trembling Soul to Jeſus Chriſt for al; but yet fears he doth not do it ſincerely, and that he is yet but a Hypocrite.

Firſt,

Firſt, let ſuch a poor Soul know, that ſuch a *jealouſie* of its own *ſincerity*, accompanied with a ſerious enquiry after it, and would not *hide any thing from God*, Job 31.33: but come to the *light* of the Word and be thoroughly *diſcovered*; this is a hopeful ſign that there is ſome *ſincerity* in that Soul. When the Apoſtle ſo earneſtly prates for his dear *Philipians*, Phil. 1.9,10, *that they might be ſincere*. The Word there, in the Original εἰλικρινεῖς, that is tranſlated *ſincere*, ſignifies a thing *held out to the light of the Sun*; implying, that ſincere Souls are willing to be held out to the *light* of the Word and Spirit to be tried and ſearcht, Whether their Souls are *ſincere* with *God* or not.

But now as to a ſincere *cloſe* with Jeſus Chriſt, and a ſincere way of *obedience* towards him.

Firſt, ſuppoſing the Soul hath come a poor ſelf-emptied ſinner to Jeſus Chriſt, as knockt off from all its holds, convinced of the pollution, and inſufficiency of all its Righteouſneſs to ſtand before God, and ſo cries out, If I have not righteouſneſs in another, in Jeſus Chriſt, I *periſh*, and ſo caſts it ſelf upon it, reacheth after it, cloſeth with it, preſſeth after an intereſt in it, and would fetch in its peace and reconciliation with God by it: Now if this be a ſincere cloſe with Chriſt;

1. Then the Soul doth cloſe with Chriſt by a *conjugal Acceptance* of Jeſus Chriſt, and a *conjugal reſignment* of its ſelf to him, and that in an everlaſting *Covenant* and *Union* with him, which doth thus ariſe.

Jeſus Chriſt *makes known* himſelf to that poor Soul, as he did to the Woman of *Canaan*, Joh. 4. 10. *Jeſus anſwered, and ſaid unto her, If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink, thou wouldſt have asked of him, and he would have given thee living water.*

Thus the Lord Jeſus Chriſt, when he takes a Soul to himſelf, he ſhews *himſelf, who he is*, the Eternal Son of God, lovely in all Perfections, full of all Grace, *We behold him as the only begotten of the Father, full of Grace*, Joh. 1. 14. Such a ſight hath a poor Soul of JeſusChriſt; ah! *full, full of all Grace*, and ſo is *taken*, infinitely, for ever, *taken* with him.

2. He ſhews the Soul what he is *able to give, living water* Live unto the Soul, what ever may make the Soul bleſſed here, and for ever, what ever it can ſtand in need of, anſwers all its largeſt deſires, fills up the Soul, and ſatiates it with Goodneſs and Love. Thus Jeſus Chriſt *propoſeth* himſelf to a poor ſoul.

3. He *treats* with a Soul about the Souls *Acceptance of him*, expreſſeth his infinite *Good Will* to beſtow himſelf, and all his Riches of Grace and Glory upon the Soul, makes many a *Free Offer* to a poor Soul of himſelf; yea, perſwades the Soul by many *invincible* preſſing Arguments, to come to him, to accept of him as a Husband to the Soul, tells the poor ſinner, that none can do for him as he can do; that he will be in the room of Father, Mother, Brother, Siſter, all Friends, Relations, Worldly Enjoyments, and make up the want of all, by his gracious preſence, and a ſupply of whatever may be a Bleſſing to a poor ſoul.

4. He

4. He at last *draws* the Soul to himself, *Joh.*6.45 Jesus Christ puts forth his hand, and takes hold of the poor Soul; Come, saith Jesus Christ, to the poor Soul (that stands off, and the Heart saith, sha I, or shall I not, and hath many draw-backs,) Come to me come to me, Thou shalt not choose but *accept* of me, I *will* not, *must* not be denied; I am worthy of thee; I have let go my heart-blood for thee, none deserves thee as I do: Nay then, saith the poor soul, I *must*, I do (thou blessed Son of God, thou lovely Saviour) come unto thee; I *accept of thee* as the most glorious gift of the Father: I take thy blessed glorious self; and the terms thou dost pro-pose, are blessed, and my Soul closeth with them.

1. Saith the Soul, I do deliberately, seriously with my whole Heart *renounce* all other Lovers: Though my Soul hath plaid the Harlot with many others, yet now let my Heart be cut off, divorced from them all,

2. I *take* (my Soul, all that is within me, doth take) this one blessed Lord Jesus, and none but him, resolving, *in the want of all things*, to be abundantly contented and satisfied with him, never to repine at my choice, never to turn away from it: Here's *Consent* in this Conjugal Acceptation of Jesus Christ, free, full, honest, entire consent, not to have a *Reserve* in the Heart retained, after the best search it can make.

3. Upon this the Soul cries, *Draw me*, and I will run after thee, *Song of Sol.* 1.4. Unite me to thy Self, by thy Spirit; let's be for ever *One*, and let this Covenant be for ever; and so comes to a *Conjugal Resignment*

Reſignment of its ſelf to the Lord Jeſus, as his Spouſe, for ever.

In this *Reſignment* of the Soul to Jeſus Chriſt, the Soul is enabled, in ſome meaſure, to put forth theſe Acts:

1. *To love him above* All: *The Upright love thee*, Song of Sol. 1. 4. And, *Here I will give thee my loves*, Chap. 7. 12. To have the Heart engaged to him; That when any created good ſhall come in competition with him, to deny it, and let go *All* for him, *Luke* 14. 33. Now 'tis a *dead* Word, and a *living* Chriſt; and let the World go for ever, and let Chriſt come.

2. To be *ſubject* to him, in a *Spouſe-like* way, *Eph.* 5. 23. To be ſubject to all his Holy Commands, and that out of love to him, *Joh.* 15. 10. *If ye keep my Commandments, ye ſhall abide in my love.* Thus would the Soul carry it in a *ſweet way* of Obedience to him, and delight to do his Will, and the Will of the Father.

An Hypocritical cloſe with Chriſt, is not accompanied with any *delightful Obedience:* ſo ſaith *Job* of a Hypocrite, *Chap.* 27. 10. *Will he delight himſelf in the Almighty?* A Soul, in a ſincere Reſignment, ſaith of the Yoke of Chriſt, Oh, 'tis *eaſie*, and *ſweet*, and *bleſſed*, though the carnal part would draw back; and his Commandments are not *grievous* but *precious.*

3. The Soul, in this *ſincere Reſignment* to Chriſt, would be made like to him; That Soul would have

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a heart, as like the heart of Chriſt, as poſſibly it may be, it would have ſuch a *gracious Diſpoſition*, as her ſweet and deareſt Bridegroom hath: Oh! ſaith the poor Soul, that I could be holy, and meek, and humble, and tender, and patient, as Jeſus Chriſt was, that I could behave my ſelf in the Word, as Jeſus Chriſt did; That I might be known to be his, by his image upon me, by my Chriſt-like carriage among men; That I could deſpiſe the World, as Jeſus Chriſt did, and be contented to be deſpiſed in the World, as he was.

4. The Soul would pleaſe Chriſt, ſtudy his pleaſure, and not *grieve* him, 1 *Theſſ.* 4. 1. The Soul would be more *lovely* in his ſight, that he might rejoyce over her. And when the Bleſſed Lord is diſpleaſed, the poor Soul mourns, and creeps to him again, and beſeecheth him to over-look any diſobedience and unkindneſs, and to receive her into favour again. If the Soul hath carryed it *ſleightly* towards him, *neglected* him a little, Oh the Soul *returns* to him, and will not from him, till he will ſignifie his *Pity*, and *Pardon*, and *Acceptance*, and ſpeak *kindly* to her. If he hath contented himſelf to live without all Chriſt's Ordinances, and communion with his People, that Soul ſhall be deeply humbled, and take any pains to enjoy them.

5. Upon this, the Soul would be *conſtant* to him, and that in every Condition: If the Heart ſtart aſide, and be like to be enſnared by other Lovers, it hath a word from Chriſt, and it returns, and

takes

takes hold of him again, and of his *Covenant*, which it firſt made with him, and minds her Bleſſed Lord, that his Promiſe was *everlaſting kindneſs*, Jer. 31. 2 and that he would *never turn away* his loving kindneſs from her, *Jer.* 32. 40. And that he made that Covenant with his *whole heart*, and *whole ſoul* ver. 41. And therefore, that he will not reject her; though through weakneſs temptation, unwarineſs the poor ſoul hath been *unconſtant* to him; yea, that he promiſed, that upon *return* he would accept of her, *Jer.* 3. 1. ſpecially when the ſenſe of this unkindneſs, on her part, *breaks the heart*, and hath an *indignation* againſt it ſelf, and would have a Heart never to depart from him.

6. The Soul, upon its conjugal engagement with him, would live in his *Fellowſhip*, 1 Joh. 1. 3. It would have real Fellowſhip with him, in the *lovelineſs* of his perſon, to be more and more endeared to him in his blood to cleanſe her, his righteouſneſs to cover her, his grace to beautifie her, his love to refreſh her. Oh, ſaith the Soul, When it hath had ſweet and kindly communion with him, oh that I might dwell here! Oh how ſweet is his love! Oh when ſhall I ſee him, ſo, that I may never look off him! When ſhall I ſo enjoy him, that my Heart may never decline from him?

And thus briefly, have you ſtated a ſincere cloſe with the Lord Jeſus, in a *conjugal accepting* of him, and *reſignment* to him, which I ſhall not further apply, but leave a poor ſoul jealous of its ſelf to ſee how the Heart can (at leaſt in *true deſires*, and actings though

though not in such strong affections, as it would desire, go along with these things.

If thou art jealous, that thou hast not thus *accepted* of Christ, upon his revealing himself, and drawing thee to him, and thy *resignment* of thy self to be his for ever; Then go to him (as he calleth thee, and hath often done so, to come to him, and accept of him, and all Blessedness with him) and tell him, That thou art now come to profess thy most serious, free and hearty acceptance of him: Say Now-Lord Jesus, draw me; now I accept of thy lovely person, of thy blood, grace, life, rule, government, over me: Oh come, come, to my poor Soul, and be *mine* for ever; I *renounce* all for thee, I wholly *resign* my self to thee, to love thee, obey thee, please thee, to be made like unto thee, to have fellowship with thee, and that in an *Everlasting Covenant*, and let to be recorded in Heaven that I do so: Though I am unfit for thy choice, yet it so pleaseth thee to invite me to accept of thy free offer: And though I am uncomely, thou canst wash me in thy blood, and put thy righteousness over me: thou canst *spread thy skirt over me*, Ezek. 16. Thou canst anoint me with Oil, and beautifie me with new Ornaments of Grace, and I shall be lovely in thy sight. Yea, thou poor, trembling, doubting, jealous Soul: do this day by day, and the blessed Lord and Bridegroom will speak *good words* and *comfortable words* to thee; he will say, I am thy *Husband*, and thou art become *mine*, I will succour thee, and comfort thee; I will relieve thy heart in all thy pressures, and bear thee in mine Arms: in all thy conflicts when thou art weak, mine

Hand

Hand ſhall be under thee: when ſinking, I'le take hold on thee: when in darkneſs, I will come unto thee; And then ſhalt thou riſe up, and ſay and rejoice, Now, now, I *am my Beloveds, and my Beloved is mine*, Song of Sol. 2.

I am; 'tis ſo: He *is* mine; Ah *mine*; a bleſſed, a gracious, a glorious Chriſt; and he is *mine*, what want I more? 'Tis enough, Lord, enough, now I know thou art *mine*: Oh! let me *pleaſe* thee, love thee, be *like* to thee, be for ever *with* thee.

Though what hath been ſaid, may be enough, (if the Lord ſpeak it) to ſatisfie a poor ſoul, as to the *ſincerity* of its *obedience*, as well as its *cloſe* with Chriſt; yet I will mention ſome further Diſcoveries of a ſincere Soul, in its walking before God.

1. A ſincere Soul is carried on in its obedience from the love it hath to the infinite Bleſſed God: The Soul reſpects the Soveraignty of God in his Commands, and ſaith of them, they are all, holy, and bleſſed: but the Soul, alſo, from a ſight it hath, not only of the love of God revealed in the Lord Jeſus, *ſhed abroad in the Heart by the Holy Ghoſt*, Rom. 5. 5. but of the glorious amiableneſs of God in Chriſt, hath a gracious delight to obey him, ſo far as it is re*generate*. So that, though the ſincere Soul hath a *reſpect* to the reward and puniſhment, and may ſo, in the way of obedience; yet, when Grace doth act, and the Lord appears to the Soul, it would obey him out of *love* to him, and the *holineſs* and *goodneſs*, that are in all his Commands.

2. Sin-

2. Sincerity rather deſires to be religious and holy than appear to be ſo; It loves the reality of it, more than the repute of it. A *Hypocrite* is deſcribed in the Goſpel, *as loving the praiſe of men more than the praiſe of God.* 'Tis true, a ſincere ſoul will find ſuch mixtures and ſtirrings in the heart, as to be glancing at the praiſe of men; but the Soul humbled under it preſſeth after the ſubduing of it, and hath an indignation againſt it.

3. From thence may ariſe another diſcovery of *Sincerity*; which is, a ſincere perſon hath a diſcovery and feeling of a curſed Root of *Selfiſhneſs* and *Hypocriſie*, and preſſeth God for the burning of it up in the heart, by the fire of the Holy Ghoſt. This doth not indeed, ſo much appear to poor Souls, who are not called to doing much before others; yet they find in their Holy Diſcourſes of the things of God, with others in their walkings, that they cannot have ſuch a pure reſpect to the glory of God, and good of others as they ſhould have, and are not troubled under it; and ſo far as a Child of God ſecretly cockers this evil in the heart, and is willing to overlook it: ſo far doth the Hypocriſie prevail, (as this is apt in younger perſons and converts) and yet ſome ſincerity acting towards God.

4. Sincerity, more looketh after the *Spirituality* of a Duty, than the meer doing of it. It doth not only care to perform the Duty, but would be *humble, holy, upright, ſpiritual*, and *enjoy communion with God* in the Duty, *Phil.* 3.3.

It

It looks more at the *holineſs* of a duty, than the *bulk* of it: Take a Hypocrite, a Papiſt, or a carnal Proteſtant, and if they conſtantly perform *much* duty, and the conſcience be quieted 'tis enough, but little looks at the frame of the heart in duty, *Mat.* 15. 8. 'Tis given as the character of a hypocrite; the heart is ſtill the ſame in duty, no complaints of deadneſs, ſtraitneſs, *&c.* but 'tis otherwiſe with a poor ſincere Soul.

5. Sincerity is taken up moſtly with *weighty* things, more than with ſcruples and opinions of leſſer concernments; It is taken up more with the weighty things of humiliation, holineſs, fellowſhip with God, the ways of its own heart, than to have its zeal run forth about ſome external things. I gather this from our Lords diſcovery of the hypocriſie in that age, *Matth.* 23. 23. and *Luke* 11. 42. *Ye tithe mint and cummin, and neglect the weighty things of the Law, judgment and mercy; ye paſs over Judgment and the love of God*, &c. Where a Soul walks looſly from God, and puts forth a great deal of zeal for ſome external thing, or loves his opinion in a looſe perſon more than holineſs in another, it is a ground of great ſuſpicion to that Soul, not that hereby I juſtifie the imputation of many that charge all exactneſs about the worſhip of God, as to the holineſs of it, to be Phariſaiſm; but I ſpeak of *moſtneſs*, &c.

6. Sincerity, ſo far as it prevails, is moſt in *judging if it* ſelf, and is humbled when the heart runs forth in judging of others; I gather this alſo from Chriſts own character, *Matth.* 7. 1, 2, 3 *Why beholdeſt thou the mote that is in thy Brothers eye, but conſidereſt*

not

not the beam that is in thine own eye; let Professours in every way look to this; The *Pharisees* were judging of *John* and Christ himself, because they pleased not them in every thing, and their honor was eclipsed by them: so far as hypocrisie prevails in a Child of God, 'tis making *great* others failings, and *lessning* its own, whose main business is to be judging of others, and little at home, still questioning others sincerity, but never their own:

7. Sincerity is taken up about *secret* sins, and the avoiding and mortifying of them, as well as *open*: This also our Lord doth intimate, *Luke* 11 39. *ye make clean the out side of the platter, but your inward part is full of ravening and wickedness: outwardly ye appear beautiful, but within are full of dead mens bones and of all uncleanness*, Matth. 23: Hence, a hypocrite chiefly respects his outside, but a sincere Soul hath chief respect to a good *inward man*; Rom. 7. 22. His main care lies about *heart-purity*, Math. 5.

8. A sincere soul is most'ly careful of *secret duties*. *When thou prayest, thou shalt not be as the hypocrites are*, &c. *But when thou prayest enter into thy Closet, and when thou hast shut the door, pray to thy Father that seeth in secret*, &c: A hypocrite slights secret duty, or if he perform it, 'tis as described in the fourth head, (I confess many a hypocrite, many a formal Creature performs much formal praying in secret) but he is not constant in a delightful way of Communion with God, in deep abasement, heart-purging, waiting to see the face of God, to have *quickenings* and *meltings* of heart, as a sincere soul doth. Ma-

ny a hypocrite that can pray out of a form, is *ſometimes* in ſecret duty, but is off and on in it, hath not a ſweet delight in it.

9. A ſincere Soul would be ſo in *every thing*, in *every* duty, in duties to God, and towards others in *Callings*, in carriage towards *Relations* &c. *Pſal.* 119. 128. *I eſteem all thy precepts concerning all things to be right.* &c. Sincerity doth not pick and chooſe, but delivers up it ſelf to the whole will of God; not, a Saint abroad and a Devil at home.

10. And thence it follows, that a ſincere ſoul would be as *in the ſight of God*, when no eye is upon him: and to tears before him; 2 *Cor.* 1. 12. 17. *But as of ſincerity but as of God in the ſight of God ſpeak we in Chriſt.* A hypocrite only or moſtly reſpects the eye of others: but a ſincere ſoul, as hath been ſhew'd, abhors the heart when it hath ſuch reflexions: *It would pleaſe God rather than men*, Gal 1.10 *If I yet pleaſe men, I ſhould not be the Servant of Chriſt.*

11. Sincerity *hates ſin* in *others*, and this ſhews it hates *ſin* as *ſin*: *Pſal.* 139. 21. *I hate them, that hate Thee*, &c: that is, as *they are Gods enemies*; &c. ſincerity is troubled that it can no more lay to heart the ſins of the times, the falls of others, and no more mourn for them.

12. Sincerity (eſpecially as it grows in the Soul) is

is much in *self-abhorrency*, as it sees more and more of God, which ariseth from the very nature of it: *which is chiefly taken up in defiguing God in all*: Now till a poor Creature be out of love with himself, abhors himself, is emptied of himself, nothing in himself, he will never design God; so that *the choisest sincerity is laid in the deepest humiliation*; Nothing more opposed to sincerity than *self conceit*, *self pleasing*, *self-estimation*, *self exaltation*: Luke 18. and Mat. 23. 'tis a note of *a hypocrite* to *exalt himself*: The more sincerity, the severer edg and watch against this cursed heart-selt-Idolatry.

13. If Jesus Christ call for all the poor sincere Soul hath, he would *deny* himself in all, and give all to him: having laid all at his feet, in his first close he continueth to do so. If the *honour* of Jesus Christ and his *interest* stand in competition, that Soul will say Lord tear my interest from my heart, rather than Thy name, and honour, or service should suffer by it: And if Jesus Christ call him to any difficulties, that Soul would *follow* him, (though in a day of great Apostacy) *whersoever he goeth*; be his paths in his providences in carrying on his cause, never so difficult, he would be faithful to him, *without guile*.

14. A sincere soul goes out of its *self* to Jesus Christ for strength to do all; and when it hath done all, looks upon Jesus Christ and his righteousness (as if it had done nothing) *better* than all, *Phil.* 3. 8.

Laſtly: *Sincerity* loves the Lord Jeſus Chriſt *for himſelf*, and not only for the good things it hath by him; this is *upright Love*: Song of *Sol.* 1. 4. the Soul is moſt taken with Jeſus Chriſt himſelf, for the *excellency, beauty, lovelineſs, ſweetneſs* that is in him, and thence longs after him, loves to ſee him, cannot endure his abſence, will not be at reſt till it be for ever with him, and ſo can cry, Ah come, come, Lord Jeſus come quickly: *Amen.*

More might have been added, and theſe brief hints might have been enlarged: but I doubt not but out of theſe, as taken together, a poor *Soul* may pick out comfortable evidences of ſincerity: I know what is apt to be objected, Oh ſaith many a poor ſingle heart, Oh I fear I do not obey God out of *Love* to him, I am not ſo *real* in all I do, I am exceeding *ſ lfiſh*, I am not ſo *ſpiritual* in duties as I ſhould be, I am not ſo careful about *ſecret* ſins, I have many cloſe luſts, that no body ſees, I do not ſo hate ſin in others, *&c.* and ſo in all. I anſwer; If a poor ſoul can be at the feet of God, *mourning in its complaint*, becauſe it can love God no more, and is not ſo ſpiritual, and trembles at heart hypocriſie, and ſo walks with a humble jealouſie over it ſelf, then I ſay, though that poor ſoul cannot find all theſe tidings of ſoul ſo diſtinct, and vigorous as it would do, and would have, and follow God for them; and I do pronounce that ſoul ſincere and bleſſed.

So ſoul, wouldſt thou love God ten thouſand times more? and is not thy want of more love thy bur-

burden? would'st thou not be found real, however despised of men; Canst thou content thy self with meer Duties, and not have thy heart in them? No thou canst not; I speak to a soul under these Complaints.

Darest thou allow thy self in any secret sin or lust? and dost thou not press after *Universal* Mortification? Yea sure, thou wilt say, oh that every lust within were crucified: that's my want; And say, Is not thy delight and comfort (though not so great as thou would have it) to pour out thy heart in secret with God, and canst not be satisfied without a glimpse of God, and heart-quickning and melting in some measure. Yea, thou wilt say, 'Tis the Comfort of my life; Would'st thou not be sincere in every thing, and do all as in God's sight? And wouldst thou not *abhor* thy self for thy former Pollution before converted, and for the woful frame of thy nature, and sinful mixtures of thy Duties, and *shortness* in all thou shouldst do: And dost not see so much sinfulness in thy nature, and in thy best Duties, that thou darest not stand to one of them; but, to the Righteousness of Christ thou wilt stand and fall only. Ah thou wilt say, wretched Creature, If I had not a better righteousness, than that of my duties or sincerity to fly unto!

And is not Christ *Lovely*, for himself? and dost not long to see him more lovely and precious? Is he not *fairer than All?* Art not troubled, if he hide himself but a little? Yea my life is in Communion with him: All my fear is, I do not see him

him enough, and *Love* him enough, and my soul in his Ordinances waiteth for him.

Go, go, Poor soul, and refuse not to be comforted, let not the Lord lose his Glory in what he hath done for thee: Bless him for what thou hast, whilest thou mournest 'tis no more. Surely, If this be thy temper, and thy soul can thus answer, know, God doth love thy soul, or it had never been thus with thee: and therefore have not hard thoughts of him any more. Hold fast thy integrity, and let not Satan, by accusing thee for a Hypocrite, cause thee to question his favour any more.

FINIS.

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